

THE WORTHY  
COMMUNICANT

REWARDED.

LAID FORTH

IN A SERMON, ON  
JOHN 6.54. PREACHED IN THE

Cathedrall of St. Peter in Exeter,

on Low-Sunday, being the 21. of

April, Anno 1639.

BY

WILLIAM SCLATER, MASTER

Of Arts, late Fellow of Kings Colledge in

Cambridge, now Chaplaine of the Right Reve-

rend Father in God the Lord Bishop's Barony

of Saint Stephens, and Preacher also at

S. Martin's, in the same City.

---

I C O R . I I . 2 7 .

*Whosoever shall eat this Bread, and drinke this Cup of the  
Lord unworthily, shall be guilty of the Body and Bloud of  
the Lord.*

---

*Aug.apud P.Lumb.l.4.dift.9.C.*

Non manducans manducat, & manducans non manducat,  
quia non manducans sacramentaliter, aliquando manducat  
spiritualiter, & è converso.

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TO THE  
RIGHT WORSHIPFULL  
Doctor P E T E R S O N , Dean, and  
Canon residentiary of St.Peter in Exeter,  
Chaplaine in ordinary to his Majesty, &c.  
my worthily honoured friend, the exuberancie  
of all blessings.

Reverend Sir,

Hat which was graced with  
your audience, in preaching,  
with your thanks, when preached,  
be pleased now to honour with your noble Patronage  
in print; which is a kind of preaching too, that, as<sup>a</sup> Ahimaaz did Cushi, and Saint<sup>b</sup> John Saint Peter doth [out-run] the vocall, by so much farther, as it can lengthen out its strides (as Procrustes stretched his guests, in Plutarch, that were for his bed otherwise too short) to reach it self unto the hands, and eyes of those good Catholike Christians, unto whose ears my voice, had it bin Stentorian, or as a<sup>d</sup> Boanerges, could not come: To preach by the pen, which in the expression of Cle-

<sup>a</sup> 1 Sam. 18.  
<sup>b</sup> John 20.4.

<sup>c</sup> Plutarch. in  
vita Thesei.

<sup>d</sup> Mar. 3.17.

## The Epistle Dedicatore.

e ἐπιστολὴν οὐ  
διδοῦται τὸν περὶ πατέρων  
αὐτοῦ τοῦν —

f ἡ διὰ τὸν πατέρα τοῦ καταπονητοῦ.  
Clemens Alex. lib. prim. Strom.

g Dan. 12. 4.

h Psal. 68. 11.

i 2 Cor. 12. 11  
I am nothing.  
" Calvin. Inst. lib. 2. cap. 5.  
sec. 13. in fine.  
1 John 6. 9.

mens Alexandrinus is, ἵγε τε περ τὸν λόγον καὶ τὸν πάτερα, is as usefull sometimes as to doe so by the tongue; and this instruction by the hand, like to a wedge of gold beaten into a plate, spreads more abroad, and often with as large emolument to the Church, as that which is by lively speech, or sermonization. I may seeme perchance by this to light a candle to the Sun, and to cast my spoonfull into that vast Ocean of knowledge, which we (though sitting upon the very lees and dregs of time for Atheisme and ill practise, which with bleeding hearts we view abroad, and wonder at.) have lived to see make up that prophecie of great Daniel, who foretold it should [§ abound]; and of the Kingly Prophet, whose prediction is now at its full height, and assured of accomplishment, God gave the word, and great are the company of the Preachers; when thus comparatively I lay me in the ballance, I finde most others to preponderate; sith I must on the generall audit of my selfe, confessedly, with Paal, bring in my account with <sup>the</sup> <sup>selfe</sup> <sup>same</sup> <sup>time</sup>, and with good Calvin, mine empty <sup>the</sup> <sup>selfe</sup> <sup>same</sup> <sup>time</sup>, saying of all my best parts, and performances, as S. Andrew of the five loaves and two fishes, εἶπε ταῦτα οὐτέπι; alas! What are these? They reach not, as I reade of Davids

later

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later Worthies, unto the dignity of the former, who did not more outstrip in worth, then Saul did overgrow in stature his under brethren, or Zacheus [<sup>c</sup>climb'd] up on the Sycamore, o'relooke the company in the way below with Christ: But when againe I meditate, that even a paire of <sup>p</sup>Turtles, and the two <sup>q</sup>Mites, where there was no more to give, were valued by that God ( who measureth more by quality, then by <sup>a</sup> quantity) as a rich oblation, and a large additament to the common corban, and the treasurie of the Church; and when I think that my little light, though but as a candle, or a glimmering ray of that orient <sup>b</sup>Sun of righteousness, is given, and derived to me, not to be hidden under the bushell whether of covetousnesse, or obscurity, nor to be set under the <sup>d</sup>bed of lazinessse, or sluggish ease, much lesse to be dipped in the liquour of what is [<sup>e</sup>called] good, but [is] the worst of fellowship, till it be quite extinct; but as Saint Paul saith even of the comonest gift of the Spirit, that its bestowed, not for ostentation of the baver, but for to <sup>f</sup>profit withall the whole Church; Why should I be shie to pay, though but my <sup>g</sup>rivulet, as in tribute to this Ocean; and to improve, though but my (one) talent, to the best advantage of my Lord and Master Christ, who

<sup>m</sup> 1 Sam. 13.  
19.

<sup>n</sup> 1 Sam. 9.2.

<sup>o</sup> Luke 19. 4.

<sup>p</sup> Luke 2. 24.

<sup>q</sup> Mar. 12. 42,  
43.

<sup>a</sup> Non de patrimonio, sed  
de animo opus  
eius exami-  
nans, & consi-  
derans non  
quāntum sed  
ex quanto de-  
dīscit. S. Cypri.  
lib. de opere &  
eleemosyn.  
scit. 14.

<sup>b</sup> Mal. 4. 2.

<sup>c</sup> Mat. 5. 15.

<sup>d</sup> Luke 8. 16.

<sup>e</sup> Ifa. 5. 20.

<sup>f</sup> 1 Cor. 13. 7.

<sup>g</sup> Eccles. 1.7.

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<sup>a</sup> Luke 8.18.

<sup>b</sup> Mat.25. 28.

<sup>c</sup> Gen.49. 14.

<sup>d</sup> 1 Mac.6.37.

<sup>e</sup> ——— Tenuis  
mibi campus  
arator.

\* Eft illud mag-  
ne fcritidinis  
opus, Ovid.  
Trist. lib. 2.

<sup>f</sup> Ruth 4.11.

is wont to give to him that <sup>h</sup> hath (and having doth employ) the <sup>i</sup> more, by how much more the good alreadie given spreadeth, and doth become diffusive to communitie. I would not therefore with the Spider weave this web to thrust it to a corner, but with the Silk-worme rather spinne my thread so that it might help to cloath at least some younger children of the Church. I must confess the Presse may now well begin to surfeit, and as <sup>k</sup> Issachar to couch down under the burdens of those sons of Anak, those Giant-like voluminous writers on this my subject: those are your bulky Elephants that with whole castles full of paper on their backes occasion the common Readers to keep aloofe; their purse-strings are too weake to tye and hold them, and the acies of their eie-sight hebetated by so too big objects: I have not written <sup>m</sup> such Iliades after Homer: Many before me have done worthily this <sup>n</sup> larger way in Ephratah, and for it are become, as the people in the gates told Boaz, ver-ry <sup>o</sup> famous in our Betbleem. I have chosen to present my Mother-Church, as Saint Austin did Laurentius, with an enchoridion onely, as having limmed out what is more copiously pourtrayed by others, into a smaller draught, and so doe offer it, as were Homers Iliades to that mighty Monarch, in a Nutshell

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Nutshell to her. I must expect (having thus boised up my saile to steare amaine). some surges, some whistlings of your windy spirits, that like to summer flies will blow corruption on the sweetest of provision : Wee are fallen into those times wherein all Sermons are most sure of censure, most of all unsure of practice ; so that when our Sermon is ended, wee can hardly say our Sermon is done ; wee heare more often of our owne good voices, elocution, memorie, then of our hearers holy doings : My bope is not so high as to please all, nor my intention so factiously sordid, as to displease any ; yet I cannot but suspect the worst, for that whereas I hitherto (mine ° age not daring farther) have beeene onely as a Standing in a Faire set up before an others doore, and have beeene read but in a Preface to some bookes published of my fathers by me ; I must now stand alone upon my quone botome by my selfe : and yet not all alone, but as the learners hand, though framing characters, yet by direction of the Scrivener that holds and guides it, so I have singly vented nothing, or at all steared the least point farther then as I have beeene guided by the proper starres and synoure of the wor-

o Anno [tri-  
cessimo] car-  
nis assumpti,  
Saluator ad fin-  
gna, & miracu-  
la, & doctrina  
us usus est  
potestate—  
non antea,  
quia hac etate  
tempus doctri-  
nia insinuatum  
est rationabili-  
le ; & ante ha-  
metas perpe-  
ram invadi  
magisterium  
data est forma;  
quia non com-  
petit annis im-  
pubibus se de-  
re in cathedra,  
&c. Cypr. de je-  
jun. & teniat.  
Christi, Sct. r.

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thiest in our Church of England ; whose names are now all noted in my margin, which I could not mention in my preaching, lest I should have lost my Sermon in so large quotations. Honour'd Sir , amidst the many dangers it is like to meeet with, vouchsafe to patronize this my first publick Theologicall Essay by your countenancing of it : I shall [so] lesse feare either the spleen or gall of any Reader. One Plato, saith <sup>P</sup> Marcilius, is worth all Athens else; one pearle out-vies a thousand pebles ; one such Meccenas, so acute as Aristarchus of all learning (who approves) bears down before him, like an Indian Hurraca, all the sullen opposition of the whole droves of Monsus.

Should I here take occasion to blazon your so many excellent graces, which be like the Spouses flock of sheep which came up from the washing, even-shorne, each one being, not like the Pelican in the wildernes, alone, but every one bearing <sup>a</sup> twinnes, and none is barren among them : Should I pen-down in this Epistle that those which are in others rare, and singular, are in you but ordmarie and common, I should but make that legible by your owne, which hath long since been visible to the eies of others that have truly known you. But though your various graces (as being all links of one and the same chain) might well claime

p. Marcil. Fi-  
cin in vita  
Platonis. Unus  
Plato plus est  
quam Atheni-  
ensis populus.

a. C. M. 4. 2.

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as those in the <sup>b</sup> Lacedæmonian army, a priviledge all  
of them to be Captaines, and to lead; yet that which  
is, as Davids Tachmonite, the <sup>c</sup> chiefe among these  
Captaines, and which, as King Lemuels vertuous  
daughter, doth<sup>d</sup> excell the rest, is your humble and ad-  
mired Patience: This is that bulwarke which as a  
<sup>e</sup> rocke returnes the billowes of malevolence in froth,  
and makes the shafts of the meagrest envie to bee  
split in vaine: This is that which doth, and shall  
preserve you, as Alpheus, still untainted by the  
washings of the bitterest <sup>f</sup> Doris, till you salute at  
last the limpid Arethusa, and sweet fountaine of all  
blisse. I will assure you, noble Sir, as the great  
Doctor of the Gentiles told his endeared Corinthians,  
my heart is much <sup>g</sup> enlarged towards you, and  
my respectfull thoughts be most voluninous, though  
now my quill (much like mine oratorie, too jejune  
and dry) hath thus epitomized my expressions in a  
line or two.

But I perceive, as Jordan above his bankes, the  
measure of my affection hath over-swoon the boundes  
of an Epistle: What remaines now, but that I must  
implore the favours of Heaven on you, and that you  
may still perfist to beautifie the seat you fit in, to  
credit the West, and to adorne the Gospell: Mee,

<sup>b</sup> Scholiast in  
Thucyd.

<sup>c</sup> 2 Sam. 23. 8.

<sup>d</sup> Pro. 31. 39.

<sup>e</sup> Mat. 7. 25.

<sup>f</sup> Sic tibi cum  
fluctus subter-  
labere Sica-  
nos, Doris  
amara suam  
non intermis-  
ceat undam.  
Virg. Eclog. 10.  
<sup>g</sup> 2 Cor. 6. 11.

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both your selfe, and your so rarely vertuous con-  
fort, (a genuine branch of a most holy, and de-  
vout stocke) shall ever have; though your  
meanest friend, yet one that hath resolved to print  
himselfe

Your most true honourer,  
in my faithfull obser-  
vances much devoted,

Exon. May 11.

1639.

WILLIAM SCLATER.



# THE WORTHY COMMUNICANT REWARDED.

JOHN 6.54.

*Who so eateth my flesh , and drinketh my bloud,  
hath eternall life, and I will raise him up at  
the last day.*



AFTER some agitation of thoughts , what most opportunely I might this day entertaine your noble audience withall , at length I fastened on this Text ; which is that sacred Map , in which we have compendiated the

summe of those choice favours from above, that now this gladsome anniversary of our Saviours all-glorious Resurrection hath occasioned to his Church : For now we have more solemnly, and more generally renewed our Covenant with our God , and received the Seale of all our pardons in the blessed Sacrament: Now also hath the all-powerfull arising of our Head Christ Jesus, carrying away in triumph (as <sup>a</sup> Samson did the gates of Azzah on his shoulders) the bars of Death, Hell, and the Grave (and all this to [assure] his members of their complete <sup>b</sup> justification before his offended Father, yea, of their sure possession of eternall blisse) offered it selfe unto our meditations. We are (too many of us) as Christ said unto the two Disciples, (whereof the one was named Cleophas, and the other one Ammaon, as <sup>c</sup> St. Ambrose; or Nathanael, as <sup>c</sup> Epiphanius; or else S. Luke himself, the Writer of the story, as Hymo, Lyranus, and Theophylact opine) to these two (what ever was the others name) going to Emmaus ; we are, I say, <sup>d</sup> Readies trieng p<sup>re</sup>dict, <sup>d</sup> slow of heart to beleive, at least wise, through want of a

more

<sup>a</sup> Jud. 16.3.<sup>b</sup> Rom. 4.25.<sup>c</sup> Epiphanius  
her. 23. ad finem.<sup>d</sup> Luk. 24.25.

more earnest taking-heed unto the things we heare ; so sieve-like are our memories, that they doe <sup>c</sup> ὀλεπόμενοι, as St. Pauls word is, let slip, and to run out as leaking vessels, what should better be retained. Wherefore as the Manna, on the Jewish Sabbath, being <sup>f</sup> laid up in a pot, was rendred sweet and fresh for use ; so, that we may not, as ingratefull Israel, so soone <sup>g</sup> forget the wonders of the Lord, so marvellous in our eyes , but rather on the contrary ; as Ophir, in the dayes of Solomon , was the place for gold , because the most and best was there ; so went I for a seasonable Text herefore , to this golden and beaten chapter (as well travelled in this kind, as Ophir was for gold) because here was the richest veine to furnish such an occasion : thence have I extracted a small modell for my building, the two chiefe Pillars of which building, as <sup>h</sup> Jachin and Boaz in Solomons Temple, are the two maine Articles of our Christian faith, viz. the resurrection of the dead , and the life everlasting : And that which, as John Baptist did to Christ, fore-runneth, and <sup>i</sup> prepares the way to solid comfort

c Heb.2.1.

f Exod.16.24

g Psa.106.13

h 1 Kjng.7.21.

i Mat.3.3.

i Mat.3.3.

comfort in them both , is , to eat the flesh ,  
and to drinke the bloud of Christ ; whose  
flesh is meat indeed , and whose bloud is  
drinke indeed , verse 55 . [ *αληθῶς* ] ἀληθῶς , &  
[ *αληθῶς* ] πόνις . [ indeed ] because no food in  
shadow , or in type , but truely , and in sub-  
stance ; [ indeed ] because not provant for the  
body , but spirituall nourishment of the soul ;  
[ indeed ] because not <sup>k</sup> perishing with the  
using , but an heavenly viond , a food <sup>l</sup> com-  
mending us to God , and nourishing up for  
ever unto life eternall : These four then , *viz.*

*the division.*

1. The manduction of the flesh of Christ.
2. The compotation of the bloud of Christ;
3. The resurrection of the body : And lastly,
4. The possession of eternall life , the certain  
issue of the other three .

These foure , like the foure rivers in the  
garden of <sup>m</sup> Eden , doe all spring from the  
pure fountaine of this Scripture , and must  
now flow abroad into so many severall  
streames of discourse , which in their pre-  
sent spreading shall make glad , I hope , this  
City .

City of God : The same hand that gave the opportunity , vouchsafe to give successe to this businesse.

*Whoſo eateth my flesh , and drinketh my bloud ,  
hath eternall life , and I will raise him up at the last  
day .*

I shall begin in that " order which the Text presenteth the parts in , and in the former generalls obſerve , 1. The gueſt invited to this heavenly Feaſt [ o ] Whoſo , or , as the Genevians render it , Whoſoever , anſwering to that [ os ] in Saint ° Paul , the parallel Scripture unto this , 1 Cor.11.27. 2. The provision made to entertaine these gueſts , the flesh and bloud of Christ , for meat and drink . 3. The two actions , with their relation to their ſeverall object , [ eating ] the flesh , and [ drin-king ] the bloud of Christ . 4. And fourthly , the conjunction of both these together (for which cauſe I called it a compotation) not flesh onely without bloud , but bloud also as equally as the flesh ; and both reſpe-ctively to the [ o ] in the beginning . Of these in their order .

This [ Whoſo ] is not either ſo universall ,

C

or

The firſt par-  
ticular .

o 1 Cor.11.27

n Singula  
quaer; locum  
teneant dicen-  
da decenter .  
Horat. de Arte  
Poetica .

p Isa.55.1.2.

q Mat.22.11.

13.

r Mat.7.6.

s 2 Pet.2.22.

b Heb.12.20.

or indefinite, that *pell mell* promiscuously, by vertue of [it] all commers, or intruders were to be admitted to this sacred soules-repast, (though it be true, that every worthy and accomplished guest may take [P freely] of the heavenly Supper, and without cost; Come, saith the Prophet, eat ye that which is good, and let your soule delight it selfe in fatnesse, and all without money, and without price, Isa.55.1.2.) — *Procul binc, procul iite profani:* For if he that thrust himselfe in without his <sup>a</sup> wedding garment to the Kings Feast, was shamefully bound hand and foot, and cast into outer darknesse, where there was weeping and gnashing of teeth; if there bee a *Nolite sanctum canibus,* holy things, and pearles be interdicted unto dogges, and swyne, unto persons of a currish, and swinish disposition, that still, as <sup>a</sup> Peter saith, are turning backe to their vomit, and to their wallowing in the mire of all impenitency:— Was a beast slain for touching the <sup>b</sup> mount? and shall not a person that is embruisched, and sunke below his species in vile affections, bee punished for touching that Table,

Table, where the Lord is present? Loe! He  
that eates Christ's flesh with a foule mouth,  
and receives him into an uncleaned and sin-  
full soule, doth (as one saith well) all one,  
as if he shoulde sop the bread he eates in dirt,  
or lay up his richest treasures in a sinke: No  
such unworthy and undressed guests are to  
touch here; yea, if they shoulde, all that they  
eat or drinke, is but sure<sup>c</sup> judgement, and  
damnation to themselves, by such a pre-  
sumptuous impreparation laying themselves  
open to the strokes of Gods displeasure; of  
which Nadab and Abihu, in a parallel case,  
are exampled out for our warning, being  
suddenly destroyed for offering<sup>d</sup> strange fire  
at Gods Altar: and no lesse are those endange-  
red, that present strange souls, and a false faith  
at Christ's Table; for surely, as Moses said to Aa-  
ron, God wil be sanctified in them that come  
nigh him: Wherefore our Saviour, whose  
essence was Purity it self in abstracto, when he  
meant, though not to lay downe any thing  
w<sup>ch</sup> he had before, to wit, his Divinity (save  
only, as Pantoleon hath it, Τὸ τῆς ἡρότητος αἴγιωμε, in the  
<sup>e</sup> *Pantoleon,*  
*tratl. de lumen.*  
*sancit. pag. 587.*  
*in patrum pa-*  
*nyponosferem.*

act, and time of his exinanition , he seemed awhiles to shadow the manifestation , and as it were to hide the glorious splendour of the same) yet to assume unto his divine Person another Nature , and that not of Angels, for [some] of them stood, but of Man, whose [whole] *species* was quite lost , as say the School-men, in the fall of *Adam* : In this his incarnation, or assumption of his humanity, he chose the wombe of none but of a pure Virgin to be lodged in ; for as no uncleane thing can enter into the kingdome of Heaven, no more would the King of Heaven enter into any uncleane thing : hee was a Lamb without <sup>a</sup> spot, or blemish, and could not therefore enter into a leprous soule ; yea, his very body , and his flesh so pure , that those two noble Converts of his, *Joseph* of Arimathea, and his night-Disciple *Nicodemus* thought it fittest , as *Primasius* noteth out of *St. John*, to be wound up onely in [linnen] cloaths, and with sweet splices and fragrant odours, to be interred in a [new] sepulchre, never soyled by a sinfull body, *Joh.19.40,41*. And when himselfe was now about to give this

h 2. Pet. 1. 19.

i 2. Joh. 19. 40.

this same body of his in Sacrament , at the first institution of his last blessed Supper, unto his Disciples, its noted by the same Evangelist, chap.13.4,5. that he riseth from supper, that is, if I misconceive not, from the second and common supper (now begun) next to the eating of the Passeover , which was the first and legall supper, which the word [εγένετο] rising up, partly intimates : For the legall Passeover, as we may gather from Exod. 12.11. was to be eater [standing] with staves in their hands; and at which [common] supper it was, before it was wholly ended, that *Judas* eatē the sop , and had his traiterous hand with his Master in the dish : after which sop (no Sacramentall sop , as I believe, with a learned Professor of Divinity a member of this Church) immediately he went out, Ver.30. to doe that work of darknesse, for to serve his truest Master the Prince of Darknesse , in betraying the ° innocent bloud of the Prince of light , into the murtherous hands of the Children of Darknesse: He went out, and it was Night, that is , saith

shed Librarie into publike. o Matth.27.4.

In Dr. Killett  
Canon Residen-  
tial in his book  
entituled , Tri-  
centium Christi,  
not war:  
full of soliditie,  
then curiosit  
of all great  
learning : now  
pregnant - and  
ready to be  
delivered from  
a well-furnis-

*Alcuinus*, He, *Judas* himselfe, was so personally, and in abstracto, he had a soule within so foule and blacke with this deed of darknesse : I say, from this second and common supper (thus begun) and before the institution of the third, and last holy supper, which was not till after he fatedowne again, upon the ablution of his Disciples feet, and after too, that *Judas* was gone out for to betray him ; which <sup>P</sup> Beza noteth from the adverb [θύεως] ver.30. [Immediately] hee went forth, that is, immediately after the sop, taken from the dish in that common supper, (for where is the Sacramentall bread called a sop ? or at least, τὸ ψωμόν [έυξατόδηπον] a [dipped] sop, as this is said to be, ver.26 ?) I say, once more, from this second, and this common supper Jesu riseth, and laid aside his garments, and took a towell, and girded himselfe ; after that, he poureth water into a bason, and began to wash the Disciples feet, and to wipe them with the towell wherewith he was girded. The maine passage in this Scripture that I mind for my present purpose, is the [washing of the Disciples feet]

<sup>P</sup> Beza ad  
Job. 13. 20.

Job. 6. 26.

feet] : and yet because we cannot baulk that Theological Maxime here, w<sup>ch</sup> faith, that *omnis Christi actio nostra est instruetio*, Every action of Christ (onely those excepted which were of <sup>the</sup> miraculous and extraordinary dispensation, which by vertue of the union hypostatical were done alone by him, in which we cannot, nor ought to strive to resemble) is our instruction, and calls for our observation and imitation, at least, *quantum ad substantiam actus*, though not to be hoped, or attained by us, *quantum ad agendi modum*, as <sup>r</sup> Alexander Hales distinguisheth: that is, for the substance, though not the full manner; or measure of exact performance of the action; (for what comparison?) Therefore I will first a little touch upon the depending <sup>r</sup> circumstances: First then, he rising from the second supper [laid aside his garments.] For the better understanding of the mystery hereof, we may remember, that the Scripture mentions a threefold glorious garment, that the Lord puts on, as the King of glory, to whom the everlasting <sup>u</sup> doores stand open.

*qu. 69. l. de divers. quest. — Confer Primusium in 1 Cor. 3. 15. p. 229 in 8.*

1. The

<sup>r</sup> Nos non tenemur Deum imitari in operibus [potestatis] iudicemus velle non imitari ipsum, quia debemus ei velle foli omnipotentiam. *Vide Alex. Hales par. 4. que p. 33. mcm. 1. Art. 1. p. 227. edit.*  
1622.  
<sup>s</sup> *Alex. Hale, par. 4. que p. 10. p. 298. edit.*  
1622.

<sup>t</sup> Solet [circumstantia] Scriptura illuminare sententiam, cum ea quæ circa Scripturam sunt presentes, tem quæ in nem continet, diligenter discussione tractantur. *August. u Psal. 24. 7.*

1. The first is a garment of strength , Psal. 93.1. The Lord raigneth, he is cloathed with Majesty , hee is cloathed with [strength] wherewith he hath girded himselfe. 2. The second is a garment of honour , and beauty; Psal.104.1. Thou art cloathed with [honour] and Majesty. 3. A third is the garment of light; Who coverest thy selfe with [light] as with a garment, Psal.104.2. All these garments our Saviour laid aside, when he rose up, and came dovyne from heaven, and put on our <sup>a</sup> vile flesh upon him, (not indeed as ever losing his first glory, but under the vaile of our nature covering the manifestation thereof) by that meanes becomming, as *Essay* hath it, *Deus absconditus*, a God that <sup>a</sup> hideth himselfe; for in stead of strength , of beauty, and of light, loe! the three contrary weeds of infirmity, of humility , of obscurity; He emptied, he <sup>b</sup> humbled himself, saith the Apostle; he hath no forme , nor comeliness, and when wee shall see him, there is no beauty that we should desire him , a man of sorrowes, and we hid , as it were , our faces from him ; He was despised , and wee esteemed

<sup>a</sup> *Phil.3.21.*

<sup>a</sup> *1 Tim.4.15.*

<sup>b</sup> *Phil.2.7,8.*

esteemed him not, Isa.53.2,3. So were all his [glorious] garments laid by, represented now by his laying aside of these. 2. Having laid aside his garments, he next took a towel, and girded himselfe, being so found in the form of a servant, and in <sup>d</sup> fashion of a man, that came not to be ministred unto, but to minister. 3. After this, he poureth water into a basin; hereby signifying, partly, the cooling of the heat of concupiscence, by the <sup>e</sup> water of his grace in the hearts of his servants, as <sup>f</sup> Pererius; and partly shewing, as <sup>g</sup> Ludolphus out of St. Austin saith, how now shortly he would poure out his bloud, and shed it on the ground, for the abstersion and cleansing of their soules from the filthinesse of sin, <sup>h</sup> Joh.1.7. 4. All this done, Then he began [to wash the Disciples feet,] by which action he first shewed the depth of his abjection, and likenesse even unto the vilest servant upon earth: therefore when humble and discreet Abigail would abase her self even unto the meanest offices, as <sup>i</sup> Peter Martyr hath well noted, as thinking her selfe unworthy of any higher, in Davids

D Court,

<sup>d</sup> Phil.2.8.

<sup>e</sup> Mat.10.28.

<sup>f</sup> Pet.36.25.

<sup>g</sup> Perer-disput.

<sup>h</sup> 15.ad cap.13.  
Johann.

<sup>i</sup> Ludolphus  
Saxon. part.2.  
cap.54.de vita  
Christi.

<sup>k</sup> Pet. Martyr.  
loc. commun.  
class.4.c.11.  
fol.15.p.837.

Court, she saith, Let thine handmaid be a servant to [wash the feet] of the servants of my Lord, 1 Sam. 25.41. Set these two together, The King of glory, the shame of men; the more honour, the more abasement: In the third verse, St. John saith of our Saviour, He came from God, and went to God; Loe! what a disparity is here; by Nature, God clothed with Majesty, and eternall glory, equall to God the Father, consubstantiall with the holy Ghost, now a servant, and employed in the lowest offices of the vilest servant: Who must not here cry out with the Prophet, O drop downe righteousnesse ye Heavens, and let the earth be astonished at this? And in the nse, thus must we apply it: When we addresse our selves to eat that supper, which now was, in this fashion, about to be instituted by Christ, we must lay by all thoughts of honour, of place, of all kind of fesse-worthinesse, if we minde to eat with profit. <sup>2</sup> Sulpitius much magnifieth the humility of St. Martin, for that he sometymes ministered unto his owne servant; others, that Lewis King of France, who was

in My Lord  
Jof. Hall the  
now peerlesse  
Bishop of Exon.  
Psalms Scrim.  
p. 505. edit.  
1617.

n Phil. 2.6.

o Isa. 45.8.

p. Sulpit. Scrim.  
lib. 1.

wont to serve the poore with his owne hands ; which thing likewise <sup>a</sup> Nicephorus reporteth of *Helena* the mother of Constantine the Great ; and <sup>b</sup> Platina noteth it as a high point of piety in Pope Leo the ninth, that seeing a Leper lying before his doore , commanded him to bee layed in his owne bed : But alas ! as St. Andrew said of the five loaves , and two fishes , *ανατρίψει τὸν εἰσιν* ; Alas ! <sup>c</sup> what are these ? when loe ! the God of glory humbleth himselfe , as 'twere unto the very dust of scorne , of contempt , of shame ; He refuseth not to wash even the very feet of his Disciples : But yet there is a farther mystery in this , which I gather from Joh.13.10. where our Saviour tells Peter , He that is washed needeth not save to wash his [feet ,] for by this action of his was not meant onely , in the letter , his conforming of himselfe unto a Jewish custome , who in those hotter climates went discolteated , and without shooes , at least <sup>d</sup> leaned so at their meales ; but , in the mystery , because done at this [time] as the ancients observe , it denoted the abstencion , and washing away , that

<sup>a</sup> Nicoph. l. 8.  
c. 2. 1.

<sup>b</sup> Platina in vita  
Leoni non*o*  
p. 171.

<sup>c</sup> Job.6.9.

<sup>d</sup> See the Ge-  
neva note , at  
Joh.13.23.

should be in us, by the waters of teares, and  
repentance, from the inward affections,  
which be as the feet of the soule, of that pre-  
dominant pollution, that as Shechems soule  
did in a luxurious love to Dinah, Jacobs  
daughter, doth [ \* cleave] too close unto  
them; so St. Bernard most expreſſly: ſum-  
marily then thus ſith as that noble Lord <sup>a</sup>Du  
Pleſſis tells us, that *Christi tota vita ſalutis ſcho-*  
*la*, Chrifts whole life was but the Schoole  
from whence we muſt take out the leſſons  
of our practice, and our Saviour himſelfe,  
after theſe things thus done, ſaiſh ver.15. I  
haue given you an <sup>\*</sup>example, that ye ſhould  
doe as I haue done unto you; by laying aside  
his garments, cutouereth us to put off the <sup>b</sup> ſu-  
perfluities of naughtineſſe, our <sup>c</sup> menſtruouſ  
ragges, our <sup>d</sup> garments ſpotteſt of the fleſh,  
and with *Bartimeus*, caſt <sup>e</sup> away our ſinfull  
garments, when we riſe up, and come to  
Christ, by girding of himſelfe with a tow-  
ell, which had a reſpective corespondency  
to the poſture wherein the Jewiſh Paſſeover  
was eaten, to wit, with their loynes girded,  
to <sup>f</sup> gird up the loyntes of our minides; by  
curbing

\* Gen. 34.3.

y Bern. fol. 35.

F. in ſerv. de

Cana Dom.

a Du Pleſſis,  
cap. 30. de ver. 1.  
Relig. in fronte.

\* Joh. 13.15.

b Jam. 1.22.

c 1Sa. 64.6.

d Jude 23.

e Mat. 10.50.

f Exod. 12.11.

g 1 Pet. 1.13.

Luke 12.35.

I know

11

curbing of our luxury , and lascivious exorbitancies ; and by washing of the feet , to teach us to <sup>h</sup> rinse , and scoure our affections from all nasty defilements , that doe bespot and beweate the soule , rendring it loathesom to the eyes of the <sup>i</sup> all-pure God : which was also typed in those <sup>k</sup> lavers set before the Temple , wherein the Priest was first to wash , before he entred : And to what end served all those Leviticall Purifications in the mystery, but to this same purpose ? The *superficies* indeed of the ceremony lay in the outward washings , but the morall intelligence , as the Schoole calls it , eyed the inward rinsing of the soule , and <sup>l</sup> conscience from sinfull imputirity ; and for this cause also some have thought that amongst other wood the Lord chose out unto himself for an offering , <sup>m</sup> Shittim wood , and thereof enjoyned the <sup>n</sup> Ark to be made up ; *Ligna Setbim sunt \* imputribilia*, for that its thought to be a kind of Cedar , that admits not easily of a rotting ; no more must any soule allow himselfe in any sinne , that in the iissie sookes , and rotteth out the soule : Christ owneth no such moul-

D 3 . d ring

<sup>h</sup> 2 Cor.7.1.

<sup>i</sup> Hab.1.13.

<sup>k</sup> 2 Chron.4.6.

<sup>l</sup> Heb.9.14.

<sup>m</sup> Exod.25.5.

<sup>n</sup> 17.15.10.

\* *Vide Pr.  
Lumbard.1.4.  
def.8 in fine.*

dring guests, nor bids them well-come at his Table.

Wherefore this [ <sup>o</sup> ] or, *Wboſo*, or, *Wboſoever*, do here stand as *Abraham* in his Tent, in the <sup>o</sup> doore of this Text, seeming to invite all passengers, and to call in all commers to this heavenly repast upon the flesh and bloud of Christ; yet this must be restrained onely unto such as be found <sup>p</sup> worthy, and, as the five wise virgins, have their lampes all <sup>q</sup> ready-trimmed, and prepared for admision: I could here take occasion to reckon up those fifteene kinds of persons, which (during their ill-disposed state) are excluded by the <sup>r</sup> Schoole-Divines; but I would gladly keep my selfe unto the rubrick of my houre.

Its true, what <sup>a</sup> *Granatenſis* here observes, that the worthiness notwithstanding of these guests of Christ, is not to be measured by the nobility of descent, nor ignobility of condition, neither by pompe, nor poverty from without: Our King Christ Jelus hath a Kingdome indeed, but its not of this <sup>b</sup> world; therefore the dignity of his guests is to be measured, as the Kings daughter in the

<sup>o</sup> Gen. 18.1.

<sup>p</sup> Mat. 22.8.

<sup>q</sup> Mat. 25.7.

<sup>r</sup> 10.

\* *Vide Rayn-vium de Pijſi*,  
tom. 1. *Pantheolog. cap. 17. in Eucharistia*,  
a *Granatenſis*,  
tom. 2. *concio de Temp. concio 4. in cena Dom.*

<sup>b</sup> Job. 18.36.

the Psalme , by what nobility they have  
[<sup>c</sup> within,] by what lustre of graces their  
foules are adorned with [there:] if they  
have <sup>d</sup> single eyes, that is, mindes clearly in-  
formed with knowledge , enough to <sup>e</sup> di-  
scern the Lords body from ordinary refecti-  
ons ; else , as <sup>f</sup> Bartimeus , they are deformed  
in their sight : if they have cleansed affecti-  
ons ; else, they are as Mephiboseth , <sup>g</sup> lame in  
their feet : if they have <sup>h</sup> edifying discourse ;  
else, as that Stutterer in the Gospel,they have  
<sup>i</sup> an impediment in their speech , and the  
strings must first be loosed : if they be ready  
to <sup>k</sup> distribute ; else , as Jerobeam , they bee  
<sup>l</sup> shrunke up in their hands : if free from all  
finnes mortall, wounding and wasting the  
conscience ; else , as those Lamesters at the  
poole of <sup>m</sup> Bethesda , they are too nicerous ,  
and full of sores , to be entertained by this  
King : Go, saith the Lord by Malachi , <sup>n</sup> offer  
the lame, and the sicke , and the torme, offer  
these unto thy Governour , will he be plea-  
sed with thee , or accept thy person ? Loe !  
thus it is , when wee come with maimed  
foules, we pollute the \* Table of the Lord ,

<sup>c</sup> Psal 45.13.

<sup>d</sup> Mat.6.22.

<sup>e</sup> 1 Cor.11.29

<sup>f</sup> Mar.10.46.

<sup>g</sup> 2 Sam.4.4.

<sup>h</sup> Eph.4.29.

<sup>i</sup> Mat.7.32.  
35.

<sup>k</sup> Rom.12.13.

<sup>l</sup> 1 Kj.13.4.

<sup>m</sup> Job.5.3.

<sup>n</sup> Mal.1.8,13,  
14.

\* Mar.13.

we

o 1 Cor. 11.28

p 1 Cor. 11.31

q Jer. 17.9.

a Luk. 15.8.

b Heb. 13.1.

c Col. 3.5.

d Gal. 5.24.

we cannot be accepted at his sacred boord. Wherefore, to close up this point, let me exhort you all, as S. Paul doth his <sup>a</sup>Corinthians, ἀδειμαζέτω ὃ ἀν. Ἰεροπό. εαυτὸν, let every particular man examine himselfe, and, as the word imports, put himself upon the tryall. Examination is the eye of the soul, by which reflexively it seeth it selfe, and knoweth what it hath done : Other meates, saith St. Chrysostome, are, e're they be taken, to be first proved, lest they hurt us ; but here, lest this heavenly meat prove noxious to thee, thou must first goe prove [ thy selfe:] Judge <sup>b</sup>your selves therefore, Brethren, that ye be not judged of the Lord : let us be impartiall in the scrutiny of our hollow, and <sup>c</sup>deceitfull hearts ; and, like the woman that sought her groat, in the Gospel, light up the candle of our best faculties, and leave no corner of our soules <sup>d</sup>unswept, till we have found out that sin of our soules, that doth, as Paul speaks, so easily beset us, and, as that Jebusite in Canaan, that will not out of our coasts; and when we have discovered it, to <sup>e</sup>mortifie it, and to <sup>f</sup>crucifie it, with the affections, and lusts thereof:

thereof : And as the speciall sacrifice that was offered upon the Altar in Jerusalens, was wont diligently to bee looked into by the high Priest, and his Ministers, to spy out the blemishes, or otherwife, of it, before the actuall oblation , so let us. S. <sup>c</sup> Clement in his Epistle to the Corinthians (a late , and \* ge- nuine monument of antiquity set forth) hath expressed it to the life thus , [μοιωσκό- παδεί] δι μετρέεινδινος το Αρχαπέως ; την λεπταργαλ . which word is interpreted by <sup>d</sup> Philo Judeus thus , [μοιωσκόπεις] ονομά- ζονται, ινα αισθανεται, αινην μετραζονται την λεπ- μω τη λεπταργαλ it implyeth such a disquisition, so exact, as if *Momus* himselfe with a Lincean eye, were to come after , hee should not finde a thing to carpe at , in the very entrails of our sacrifices of our soules : The same word is used by St. <sup>e</sup> Chrysostome , upon this occasion of pre-examination , ονοματεινδινος την [μοιωσκόπαδεί] δι Καλει δι μετραζειν , &c. Thus we [should] doe from the bottome of our soules : wherfore <sup>f</sup> cleanse your hands you sinners , and purifie your hearts ye double minded. Thus if we doe, at least

<sup>c</sup> S. Clement.  
epist. ad Cor.  
pag. 53, 54.  
<sup>d</sup> See M<sup>r</sup> Mede  
Serm. of the re-  
verence of Gods  
book 2, p. 14.

<sup>e</sup> Philo Judeus  
ad. κυριακα

<sup>f</sup> Chrys. Hom.  
20. in Rom.

<sup>g</sup> Jam. 4. 8.

\* Tota vita  
boni Christia-  
ni est sanctum  
desiderium.

in \* desire, and endevour, we then come un-  
der this same [ o ] Who so , in my Text , and  
are the men, whosoeuer we be for externall  
condition in state or place , that be all invited  
hither to eat, and to drinke , and that of  
no meaner cheare then the very flesh and  
bloud of Christ Jesus himselfe.

And thus I passe from the guests, unto the  
provision made ready for them, the flesh and  
the bloud of Christ : [Who so] eateth my  
[flesh] and drinketh my [bloud]

H ορπξ, & το αιμα, Flesh and bloud ! these  
are strange cates to make a banquet of. We  
read in the Scripture , that h flesh and bloud  
cannot enter into the Kingdome of heaven,  
(but that's meant of flesh corruption , not of  
flesh the substance , as the words ensuing  
shew; for as there is Iron, so the rust of Iron)  
how much lesse shall he that [feeds] upon  
it for his food ? Satia te sanguine , quem fitisti ,  
saith Tamyris , as I remember , in <sup>i</sup> Justins hi-  
story, to Cyrus , when his head was off , and  
cast into a vessell full of bloud , Now surfe  
on that bloud which thou so much thir-  
stfedst after. It was a law of Gods owne en-  
acting

The second par-  
ticular.

h 1 cor. 15. 50

<sup>i</sup> Justin. hist.  
lib. 1.

acting, He that sheds <sup>k</sup> mans bloud, by man also shall his bloud be shed. *My flesh, and my Bloud!* Surely what the Israelites said of Manna, when first they saw, and tasted it, crying out in admiration,<sup>1</sup> *Man-hu, What is this portion, or meat prepared for us?* for they wist not, saith Moses, what it was; so may many a man that knowes not how to discerne the Lords Body: such an one is apt to thinke, with that monster *Cacus* in the Poet, who from his wickednesse *in abstracto*, had his name [*Kakos*,] saith \* *Servius*, that nought but \* mans flesh must be drawn into his den; and as some savage Cannibal profesiing anthropophagie, as some *usti-Degors*, man-hating *Miso*, some Minotaure, or bloudy \* *Atreus*, or the like prodigies of nature, that man was made to be <sup>m</sup> taken, as St. Peter saith of brute beasts; and to be destroyed, and as the <sup>n</sup> Levites concubine, to be chopt in pieces. Thus surely may your dull Capernaites, and unilluminated men imagine; for so they strove among themselves, saying, How can this man give us his flesh to eat? John 6.52. yea more then so,

<sup>k</sup> Gen.9.6.

<sup>1</sup> Exod.16.15

\* —Foribusq;  
affixa superbas  
ora [virum]  
tristi pende-  
bant pallida  
tabo. *Virgil.*  
*neid.8.*

\* *Servius ib.*  
*fol.505.*

\* *Sen.Traged.*  
*in Thyest.*  
*in 2 Pet.2.12.*

<sup>m</sup> *Judg.19.*

ver.60. many, even of Christ's owne Disciples, when they heard this, said, *Durus est hic servus; this is a hard saying, who can bear it?* And the very truth is this, its that which pouereth nature utterly, and makes her stand, as he without his wedding garment, in the Gospel, upon conviction, <sup>o</sup> speechleſſe.

<sup>o</sup> *MAT. 12.12.* But though the words, as they are in the shell, be hard to pierce into, yet when as our Saviour hath to our hands broken it for us, we may easily take out the kernell of them.

32. The mind of our Saviour in this Text, which is but repeated from the former verſes, is, to shew us the sweet effect of the ſpirituall eating of his body, and drinking of his bloude by faith, above that other orall eating, and drinking of the bread and wine, which are but the Sacraments thereto, and may be taken as well by Hypocrites, as by True believers. This myſticiall partaking instrumentally procureth eternall life, after the reſurrection; whereas the other, which is meerly outward, and no more, may yet en-gage to judgement, and damnation; the reaſon is, because the one partakes of the

*The maine hope  
of the text.*

*genuinē ex-  
altation in  
the ſpirituall  
and ſacrifici-  
al ſeare.*

*2 Cor. 11.29*

*p. 1 COR. 11.29*

Lord himselfe, who is the Bread of life, Joh.6.35. whom to know, and with whom to have communion aright, is life eternall, Joh.17.3. The other, onely of the bread [of] the Lord, which hath no vertue, without faith, at all, to procure such endlesse blisse: yea more, *Dum Sacra menta possunt obesse*, as St. Austin truly: when those elements of Bread and Wine once consecrated by the lawfull minister, and changed by that act of his, (duely, and as it ought, performed) though not from their <sup>a</sup> nature, yet in their use, which is now become no longer <sup>b</sup> ordinary; but holy, and Sacramentall; when, I say, they be thus changed in their use, then to partake them without faith, endangereth that worthlesse receiver, as those lusted after quasiles did the faithlesse, and untruly Illustites, unto a speedy and a sudden overthrow, even whiles betwixt their <sup>c</sup> teeth: And yet all this too, not through the least defect in Sacra menta themselves, for they have aptitude and fitnessse, in their designation naturally, not onely to represent, to declare, and shew as signes, and to constituite as <sup>d</sup> Seals,

q. Neq; enim  
id Christus e-  
git, ut panis  
spiritus abbi-  
deret [natu-  
rum] suum ac  
novam quant-  
dam "divina-  
tem indueret,  
sed ut nos pe-  
tius impingu-  
eret, utq; Then  
ophylactus lo-  
quitur (in Joh.  
6.) [transt le-  
mentaret] in  
corpus suum.  
*Iust. Apol. p. 41*  
vol. 16.

<sup>a</sup> οὐδὲ ποσ-  
τὸν απέρι. <sup>b</sup> οὐ-  
πότερον τίποις  
ταῦτα διαβα-  
ρούσι. *Just.*  
*Mot. Apol. 2.*  
<sup>c</sup> Num. 11.33  
<sup>d</sup> Rom. 4.11.

d <sup>1</sup> Pet. 3.21.

\* See my Lo.  
Grace, fol. 33.  
p. 271, 272,  
273, &c. & p.  
307. & fol.  
38. p. 327. num.  
3.

e Dan. 5.27.

\* Tale cuiusq;  
sacrificium,  
qualis est is  
qui accedit ut  
sumat; omnia  
mundam mun-  
di. Aug. 1.2.  
cap. 52. con.  
Parilian.

\* Horat. lib. I.  
cp. 2.

but even as sacred Instruments to <sup>d</sup>Save, and as effectuall meanes, though not by vertue of any *opus operatum*, or [<sup>\*</sup>intention] of the administrer, (both which, as *Bel-shazzar* in the ballance, may bee found too <sup>e</sup> light) yet of Gods owne ordinance, to exhibite, and convey the very body and bloud of Christ unto the right receiver: for they be not empty pageants, or naked shewes; not theoricall, but practicall signes, though our grosse Romantics would faine <sup>f</sup>perswade the world that we teach otherwife: But all the ill-issue is in the defect of the good <sup>\*</sup> motion of the User: The better the meat, the worse the nourishment, yea the more dangerous the humours, and the dropsie more deadly, if the liver faile in making of good bloud, occasioning the body, like some marish grounds in the midst of a waterish bogge, to swell, and the spleene to puffe, and not dispersing proper spirits into the veines, which may, as twere embroy der the whole body in native, and in azure beauty: \* *Sincerum est nisi vas, quod-  
cunque infundis acescit*, saith the Poet, the best wines may sowre, and become unsavoury,

if

if the But bee not rinsed ; and the purest  
streames be corrupted through the muddi-  
ness of the channell. Take a seale , apply it  
to a stone , it makes no more impression of  
its owne image,then those afflictions did on  
*Pharaobs* heart,which was in judgment<sup>f</sup> har-  
dened;but stamp it on the wax, the yeelding,  
melting , faithfull heart, loe ! this seale of the  
Sacrament leaves there a Character as pro-  
per to the Elect of Christ , as was to *Cesars*  
coyne the <sup>g</sup> image of *Cesar*. Whence is this  
difference ? not from the Seale,that's still the  
same, but from the severall hearts so severally  
disposed, that there is no more agreement  
'twixt them,then there is 'twixt faith and in-  
fidelity, then was between an Egyptian and  
a Shepheard , betweene Christ and Belial ;  
the one, faith. *Moses* , is an <sup>h</sup> abomination to  
the other, and betweene the other two,faith  
*Paul* , there is no Communion : certainly  
its true , *Sacramenta non proficiunt sine bono motu  
utentis.*

And that this is the genuine purpose of  
our Saviour, namely, under this expression  
of flesh and bloud , to acquaint us , that the  
provision

*f Exod.9.35.*

*g Mat.22.20,*  
21.

*h Gen.46.34.*

*i 2 Cor.6.15;*  
16.

*in Centur. I. l. 1.  
c. 3. p. 125. edit.  
1624.*

provision he intends is *Cibus mentis*, and not *Cibus ventris*, is cleare, first in the generall, as the <sup>k</sup> Magdeburgenses have observed, from that reply of Christ to his Disciples, to whom this saying was so hard, ver.63. It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speake unto you, they are spirit, and they are life; not to be taken, as Capernaites apprehended it, in a grosse and carnall meaning; as likewise by those many equipollent phrases, tending all of them to expresse the same thing, in the former verses: for that which he, in my Text, calleth [flesh and bloud] in the 51. verse, he calleth the living [bread] which came downe from heaven; and, if any man eat of this [bread] he shall live for ever, and, the [bread] that I will give, is my [flesh,] that is, my flesh shall be [as] bread, to nourish the soule unto life eternall, even as the Common bread doth serve to feed the body unto this life corporall: and that the [eating and drinking] is also spirituall; and of faith, is evident out of ver.40. where the same effect that is here ascribed to eating, and drinking,

*viz.*

viz. eternal life, is given unto [believing:] so that these tropicall speeches, rightly take[n], are convertible, for in this variety of expression, Christ doth but transpose the proposition, as<sup>1</sup> P. Martyr notes; for as\* before, he said, *that the bread that I will give is my flesh;* so in the text, his flesh having [eating] adjoined to it, is in stead of bread, and in equipollency the very same, *utq; corpore editis panē ita mente vescamini carne meā.* And to clear it yet a lide more, consider we, in the busyness of the supper, two things, the outward & visible part, w<sup>ch</sup> the Schools call properly *Sacramentum* (in a more strict acceptation of the word) and that w<sup>ch</sup> is inward, & invisible, w<sup>ch</sup> they term *rem Sacramenti*, the principal thing exhibited in the Sacrament. Thus in the Lords supper, the sacrament is bread and wine, &c in the outward part of this mysticall action, we receive this body and bloud but sacramentally; the inward thing, w<sup>ch</sup> we apprehend by faith, is, the body and bloud of Christ; and in the inward part of this mysticall action, which contains *rem*, we receive them really; and consequently, the presence in the one is Relative and symbolical, in the other, Reall & substantiall; as that great light of the Church, the deeply-

1 Pet. Martyr.  
loc. com. class.  
4. c. 10. fid.  
349.856.  
• Ver. 51.

\* My Lord  
Archbishop  
Wesher Sermon  
1 Cor. 10. 17.  
pag. 13. vol. 4.

in Dr Ray-  
nolds, p. 652.  
conclus. 5. added  
to the confe-  
rence with  
Hart.

n Mat. 3. 11.

\* Mat. 3. 21.

learned \* Primate of Armagh, hath shewen us.

And now , would all good moderate Christians , baulking your wrangling Ismaelites, being more shye of all that baggage which the School-men soile Divinity with-all , out of the Philosophers puddles , and their own , (as m Dr Raynolds truly speaketh;) would they poise their judgements at this ballance of the Sanctuary , and pray for the illumination of that Spirit , whose grace in the operation , is compared to " fire , by John Baptist , the nature of which fire is , both congregare homogenea , & segregare heterogenea , (as in Philosophy we use to speak) both to joyne those things that be of the same , and to dis-joyne such as be of a differing kinde , and disposition ; Would they set faith to feed spiritually upon the very flesh and bloud of Christ , whose physicall , and naturall body is personally in the eternall word , locally in \* Heaven onely (the first that taught other- wife and brought in the locall presence even still on earth , was Scotes , whom Occam fol- lowed , and both but of yesterday , as our worthy

worthy<sup>o</sup> Field hath shewen us) Sacramentaly in the Eucharist , and <sup>P</sup> alwayes with the Elect spiritually in the soule : and on the other side , set their bodily mouths to feed upon the outward visible bread , but yet as cloathed too with a Sacramentall relation to the flesh of Christ , symbolically signed thereby : And secondly , if they would follow learned <sup>q</sup> Hookers counsell,a worthy instrument in our Church , who wished that men would more give themselves to meditate with silence [what] wee have by the Sacrament , and leesse to dispute of the [manner] (how,) at least considering that successe which Truth hath hitherto had by so bitter conflicts with errour in this point : Thus if wee could be perswaded , o! what honey might we sucke , as <sup>a</sup> Samson from his Lyon , from this blessed Sacrament , for our peace and comfort , which now those bitter waters of Meribah , and strife , running downe so violently in a floud , doe , in a fort , wash off from many a seduced and unbalanced soule ! But woe , and alas ! how may our mother the Church , well typed in the

<sup>o</sup> Dr Field cap.  
16-in append.  
<sup>p</sup> Mat. 18.30.

<sup>q</sup> Hooker lib.  
3. Eccles. pol.  
p.357.

<sup>a</sup> Jud. 14.9.

Arke of Noah; (she is so tossed on the wor-  
king billowes of windy, yet boisterous  
spirits) speake out with Rebekah, when  
shee felt her Twinnes to struggle toge-  
ther within her, *If it bee so, that I have*  
*conceived;*<sup>b</sup> *Why am I thus?* What meanes  
this strange, and this unnaturall elbow-  
ing, and shouldring, and justling together  
in the same womb betweene Brethren? Its  
a lamentable thing to behold, how this  
holy Sacrament, which was ordained by  
Christ to bee a boord, by which wee  
should bee knit together in unity, as be-  
ing all members of the same one Catho-  
like body the Churche, of which none  
but Christ alone is the mysticall head, (and  
therefore it is called by Saint Paul,<sup>c</sup> *κοινωνία,*  
a Communion) should yet from the incon-  
siderate confounding of those things, which  
in their owne nature are as different as may  
be, become as twere the Samson to teare in  
piedes the strongest Wyths of union in the  
Church: and, which is yet the deafnesse of  
the aspe upon the eares of misse-lead Christi-  
ans in this divided party, men will not heare

<sup>b</sup> Gen. 25. 23.<sup>c</sup> Eph. 1. 22.<sup>d</sup> 1 Cor. 10. 16.<sup>e</sup> Jud. 16. 9.

the

the wifeli charmings of the best charmer, at least, like those at Babel, they will not, though they <sup>f</sup> may, <sup>g</sup> understand each other, and all by reason of the confusion of tongues and pens, and those pens dipped often so low in vinegar and gall, that as a storme-driven ship upon the rockes, the ribs of the common mother the Church be dashed almost in sunder by the waves of implacable contention.

Behold, and wonder; here *Manasses* is against *Ephraim*, there *Ephraim* is against *Manasses*, yonder both against *Judah*: the Papists against the Lutherans, the Lutherans against them, and both against the Calvinists; as if Christ were to bee <sup>h</sup> diuided, or the truth were more then one.

The Lutheran, in as much as Christs humane Nature subsisteth not but in and with the infinitenesse of the second Person in the Trinity, by vertue of the ineffable union hypostaticall, hath given unto the same humane Nature of Christ a participated *Ubique* quity with the Divinity, which is every

<sup>f</sup> Pro.8.9.  
<sup>g</sup> Gen.11.7.

<sup>h</sup> 1 cor.1.13.

<sup>i</sup> Eph.4.5.

*The Luth van  
consistamia-  
tion.*

where, at all times , and as Philosophers say of the soule informing the body, its *tota in toto*, & *tota in qualibet parte* , wholly every where , and so with the Sacrament ; by meanes whereof Christ is corporally, by a kinde of Consubstantiation (as their word is) [in] or [under] the Sacramental elements : But this opinion first seemeth to be injurious to the Divinity , as if it were confounded together with it, contrary to the received Creed of <sup>k</sup> Athanasius ; and withall, it doth indeed overthrow the truth of his humanity : for first, though Christs humane nature was for production extraordinary, for the communication of glory from the Godhead on it admirable ; yet the Godhead glorifies that his humane Nature only to be the head, that is , to be the most excellent , and first-borne of every Creature , but not to make it share in the essentiall properties of the Divine Nature it selfe , such as are Ubiquity or omnipresency, immensity, infinitenesse, &c. for if so, then the humane Nature were not onely glorified , and exalted , but the very same with the Divinity it selfe ; for that

<sup>k</sup> One Christ,  
not by [confus-  
ion] of substance,  
but by unitie of  
Person.

I See the wor-  
thy M<sup>r</sup> Edw.  
Reynolds cap.  
13 .meditation  
on the Lo. ast  
Supper.

that Essence, or being to which the intrinsicall , and originally essentiall attributes of any thing doe belong , in the same degree, that they are in it selfe, that thing must needs be of the same nature with that from which it doth receive those attributes. Now Gods infinite Being every where, wholly , and alwayes at the same time (for he is that intellectuall sphere whose center is every where, and circumference no where) is an essentiall property incommunicable from the infinite divine Nature , to the humane Nature , because the humane Nature is incapable of such an attribute , in so infinite a degree ; it being all out (in its owne kinde) as essentiall to its selfe to be finite , to be circumscribed in a place, &c. as it is to the Godhead to be most infinitely every where ; and so according to that Philosophicall Maxime , *Quicquid recipitur, recipitur ad modum recipientis*, there is too infinite a disproportion betweene the finite humane Nature, and the Divine , that it is not capable of that infinite attribute of Ubiquity : therefore though *Totus Christus*, whole Christ be every where, by meanes of the

the union hypostatical, yet not *Totum Christi*,  
 the whole of Christ, by reason of the confinnesse  
 of his finite humane Nature to one  
 place now in Heaven. In short, Christs  
 Nature by the Union received an extraordinary  
 exaltation, but yet no destruction of its own  
 essentiall properties, for so the Nature it selfe  
 were utterly overthrowne: yea more, by  
 this Gods owne omnipotency is impaired;  
 for howbeit God can do all things Possible,  
 yet they be such all things, *que posse, perfectae  
 potentiae est*, say your greatest<sup>m</sup> School-men,  
 and such as imply neither any contradiction  
 to his owne Nature in himselfe, no nor to  
 the nature of any Creature, as <sup>n</sup>*Zanchy* faith,  
 [so] as it was created. If therefore it be the  
 essentiall property, as it is, of the humane  
 Nature to be finite, and so to be confined to  
 heaven as one place, it were a contradiction  
 to Gods all-mightiness (according to the  
 ordinary economy and dispensation of his  
 providence) to make it, being circumscri-  
 bed already, to be infinitely elsewhere at the  
 same instant. Christs presence in the Sacra-  
 ment then being intended of that Nature,  
 wherein

*m* Vid. Halens.  
 p. 1. quest. 21.  
 mem. 1. art. 1.  
 p. 101. edit.  
 1622. item P.  
 Lambd. 1. dist.  
 42. E.  
*n* Zanch. lib. 3.  
 de nat. Dei cap.  
 1. 3r.

wherein he was our Redeemer, which was his humane, and not his divine onely; by this that I have said its cleare, that this Consubstantiation of the Lutherans is unsolid.

Next comes in the Papist , and with him brings in his ~~ax~~<sup>ex</sup>ecutor ~~w~~<sup>to</sup> too , his sleeve-less tale of Transubstantiation , (as a<sup>r</sup> profound Prelate calls it;) by others , its named *commentum* ; a meere fictitious , and faigned thing, so the<sup>R</sup> Centuriatours ; by others , *simonium* , so he who was no more in name then nature the<sup>q</sup> *Juel* of his time, in his divine Apology : at the best, we may all stile the tales they have about it, as *Amphilochius* doth those that the Poets tell of their gods,

*Fables of laughter worthy, and of tears:* I  
yea, I had almost said, *Muffles actions, da-  
mnable diddymata.* And this was likewise  
brought both into the world, and upon the  
stage by that other fable of the multi-presence  
of Christ's body: and it sounds the better  
like a tale, because indeed they so much vary  
among themselves in telling of it: fire-  
brands they have in their <sup>b</sup> tayles to burne

G

downc

6 *Final*

*a. Amphibolocb.  
in Lambis, ad  
Stilucum.*

p. Centur. 2. c. 4.  
p. 37. edit.  
1624.

q. Fuel. A pol. p.  
40. vol. 16.

## The Papistical Transubstanti- ation.

o My L. Bish.  
of Exon. set.

## *18. No peace with Rome.*

• 100

downe the ripe corn-fields of Truth, but yet  
as Samsons foxes they are divided in the  
heads. Once for all, <sup>c</sup> *Alfonfus à Castro* (an  
ingenuous Romanist, in my opinion) down  
right confesseth, that the mention of Tran  
substantiation of the bread into the body of  
Christ is rare in ancient Writers; and yet  
<sup>d</sup> Antiquity, when True, is an admirable ser  
vler of Truth: so is the word in *Tertullian*,  
*Quod primum verum*; the nigher the Primitive,  
still the purer, and leſſe corrupt: And who  
knowes not the old word, *Quia uero et apes*,  
*Balaam*; and the Prophet <sup>e</sup> *Jeremias* exhorta  
tion, Stand, and aske for the old way, that's  
the ſure way to finde rest to your ſoules:  
And yet who ſuch <sup>f</sup> *old oys*, and Thrasoni  
call ostentatours of antiquity as theſe? But  
ſurely this their pleading for the <sup>g</sup> New-old  
neſſe (as a worthy Prelate calls it) of it, is, as  
were the Gibconites pretences of *[+]* torne  
ſhoes, and *[+]* mouldy bread, by which they  
fainted themſelves to have come from *[+]* ſat.  
This dreame of Transubstantiation was

<sup>c</sup> *Alfonfus à Castro*, l. 8 ad  
vers. ber. p. 578

<sup>d</sup> See *Hoyle*,  
l. 5. p. 195. 196.

<sup>e</sup> *Bene diun  
datis antiqui  
tas*, *Vincent*,  
*Lyrin*. cap. 6.  
*advers. heret.*  
*Confer eum id.*  
cap. 9. 25. 26.  
27. 29. 41. 42.  
43.

<sup>f</sup> *The more an  
cient thing, the  
more uncorrupt.*  
*Bifhop Bilton*,  
preface to the  
perpet-govern  
ment of the  
Church, pag.  
10. vol. 4. and  
in that booke  
often theſe two  
are coupled  
together, viz.  
The ancient  
and incorrupt  
Church and  
witnesses.

<sup>g</sup> *Jer. 6. 16.*

<sup>h</sup> *My Lord Bifhop Marot*, now of *Dartfylde*, Epift. Dedicat. to King Charles before  
the Grand Impet. i. folio 9

broached, or hammered out at first by one, who was, some say, a Magician, and twas withheld by <sup>k</sup> Ireneus, and <sup>l</sup> Epiphanius; after urged againe by Pope Leo the ninth, but withheld by Berengarius a Deacon, for which he was condemned as an Hereticke in Concilio Vercellensi: and this was betweene the yeares 1049. and 1055. if <sup>m</sup> Platina, in the life of Leo the ninth, faile not in his Chronology: Here he was condemned; after urged by Nicholas the second, and one Albericus a Deacon, to a grosse and shamefull recantation, as the same <sup>n</sup> authour reporteth, out of Lanfrancus. Betweene this time, and the Councell of Lateran, which was under Innocentius the third (Anno 1215.) that great learned Physician and Philosopher Averroes lived, and tooke scandall at the whole body of Christian religion for this, as <sup>o</sup> Efremius faith: in the yere 1215. it was decreed first, in the first Canon of the Councell of <sup>p</sup> Lateran, at what time the Greeke Church had severed themselves from them, and was withheld by Bertran the Waldenses, <sup>q</sup> Albigenses in multitudes,

<sup>k</sup> Ireneus.  
cap. 9.  
<sup>l</sup> Epiphanius.  
34.

<sup>m</sup> Platina  
vita Leonis.

<sup>n</sup> Idem in vita  
Nicolai secundi.

<sup>o</sup> Efremius.  
4. c. 3. de Eu-  
charistia. adores.  
<sup>p</sup> Cattaneo. p.  
4. 2. o. sum. Can-  
tus. 1. 6.

<sup>q</sup> See my. Lord  
Björn. Morton.  
Grand Empyklion.

titudes; till at last it was foysted in among  
the twenty new Articles, or above, of the  
Creed of the conventicle at Trent, and for-  
ced with an Anathema, as of absolute neces-  
sity to salvation to be beleeved by the people.  
B. 1. v. 11. D. 1. v. 1. f. 1.

2. *Cart. Trident.*  
scff. 13. cap. 4.

b Chemnit. ex-  
am part, 2 pag.  
136, 137, &c  
vol. 4.

c. Gal. 1:8.  
d. Exod. 7:12

• 100 •

c Gal. I. 8, 9.

卷之三

f Dent. 27.13

8 Jnd.ver.3.

But yet this Doctrine was shortly after by  
Chonitius, and since by many other of our  
own Worthies, discovered to be a piece of a  
nother Gospel from S. Paul, and therefore as  
the serpent of <sup>the</sup> Aaron devoured the serpents  
of the Magicians of Egypt, even so that one  
Anathema of S. Paul, must needs condemn  
all the Anathema's, which they from that  
Ebal of theirs denounce in the defence of  
that, which is not the faith [S. anath. 2. v. 6.]  
the <sup>as</sup> once delivered to the Saints, and but  
once for all, in the dayes of the Apostles.

Now they snatle much among themselves for the best booke of their exprestions herein. The Master of the Sentences confesseth so great variety his insufficiency to define the right. Bellarmine; their great Champion, will not have by the pronouncing of these fourre words [This is my body] any productive, or conservative conclusion.

*H. P. Lombard,  
Adolfus.*

#### **Stomach**

**Si queritur,**

**quals sit illa**

conversio, de-

*finire non suff.*

Sci & Eng

• 五〇〇年一月

卷之三

2.18.46 EMB 4-

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•

## version

version of the bread into the body of Christ, but by a new-fangled device, an adductive; His reason is, because the body of Christ [was] before this conversion, but not under the species of bread, which is metre Translocation, not Transubstantiation; for if so, there must be a change of one substance into another, and that Christ's reall and true body is made of the bread, and the bread changed into it, which is properly Transubstantiation, as our most reverend Metropolis tane hath shewen us; and if it be a Translocation, then not *subiect*, and if it be a substance under the accidents of the colour of bread and wine, then being a [bodily] substance, it must be *in loco*, and he circumscribed either way its contradiction. *Corri eti quoque oritur*. Another of their graver Divines, is Cornelius Lapide, the Jesuite, evlid stochy that by the words of consecration, truly and really as the bread is transubstantiated, so Christ is produced; and as it were generated upon the Altar in such a powerful and effectuall manner, *ut si Christus necdon esset incarnatus per hie verbit. [Hoc est corpus meum] incarnare-*

what Transubstantiation is.

I. My L. Grace  
against A.C.  
fol. 38. note 4.  
p. 327, 328.

in Cornelius  
Lapide com-  
ment. in Isa. 7.  
14.

*tur, corporis, humanae assumeret, That if Christ had not yet beene incarnate, by these four words [This is my body] he should be incarnate, and take an humane body. What is to be mad, if this be to be sober & yea, how doth this grate upon the foundation of the faith of the incarnation?*

And surely much of this proceedeth from their not allowing any Tropes, or Figures, (which yet is contrary to the ancient Fathers, of whom notwithstanding they bragge so much) in Sacramentall speeches, though the Scripture abounds this way: so Circumcisio is called the Covenant because it was the "token of the Covenant, and the Seal of the same; and in this very busynesse of the Supper its mostapparent, besides others, in that one place of S. Paul, 1 Cor. 10.16. [The cup of blessing which wee blesse, is it not the communion of the bloud of Christ? The bread which wee breake, is it not the communion of the body of Christ?] In this passage, [The cup of blessing which wee blesse] there are three Tropes: 1. First, the cup, metonymically put for the wine in the

cup.

n Gen. 17.10,  
ii. o Rom. 4.11.

Sacramentall  
Speeches are  
tropickall.

cup; 2. The wine, by a metonymie of the subject, is put for the drinking of the wine. 3. Its called the cup of blessing, by a metonymie of the adjunct, because it hath blessing adjoyned to it; and that blessing is put for thanksgiving, Prayer, declaration of Institution: as if he had said, The drinking of the wine consecrated, which we blesse, sanctifie, and over which we give thanks, Is it not the communion of the bloud of Christ? This interrogation affirmeth with more strength, Yes, it is the communion, that is, say some, the signe, say others, the seale and obsignation, say a third sort, the declaration; and some, the instrumentall meanes of the communion which the true Believer hath with Christ in his bloud: so that the sense amounts to this, The drinking of the wine consecrated, is a signe of our communion with Christ; all which is couched under these Tropicall expressions. Besides, our Saviour, even [after] consecration calleth it the \*fruit of the vine, and Saint Paul [after] too, <sup>is</sup> bread and cup. Moreover, if we mark it well, the subject of that sacramental proposition,

\* Mat. 26.29.  
p. 1 Cor. 11.26  
q. St. Aug. Libr.  
Bibl. of Davy, folio  
c. 15. fol. 24. c  
ibid. 2. p. 403.  
404. Grand  
Impost.

a Pronomen  
[hoc] demon-  
stravit panem  
materialem.  
*Franciscus Ma-*  
*sonus nostri. l. 5.*  
*de minister. An-*  
*glie. cap. 6. p.*  
604.

b *My Lo. Pri-*  
*mate of Ai-*  
*magh. cap. 4. of*  
*the Irish Relig.*

c *Luk. 22. 19.*  
& *1 Cor. 11.*  
24, 25.

proposition, that is , the demonstrati<sup>e</sup>e particle [This] can have reference to no other substance, but that which our Saviour held in his sacred hands, *viz.* <sup>a</sup> *panem materialem*, to the materiall bread and wine , which are of so different a nature from the body , and bloud of Christ , that the one cannot possibly, in proper sense, or but common reason, be said to be the other : and againe , in the predicate, or the latter part of the same propositions, there is not mention made onely of Christ's body and bloud, but of his body [broken,] and his bloud [shed,] to shew, that his body is to be considered here <sup>b</sup> apart, not as it was borne of the Virgin, or now is in Heaven, but as it was [broken] and [cru-  
cified] for us ; and his bloud likewise apart, not as running in his veines , but as [shed] out of his body , which the Rhemists have told us to be conditions of his person , as he was in sacrifice , and oblation . Besides, they are bid to doe this , in [remembrance] of him: Now [ <sup>c</sup> remembranee] is of things [absent] at least ; and if in remembrance, then (which I note by the way) we may see whether

whether the Romane Church did ever erre,  
or not, when for 600. yeares together it al-  
lowed (though since indeed it be rejected)  
the sentence of *Innocentius* the first, who en-  
joyned the Eucharist to be administred even  
unto <sup>d</sup> Infants, who through want of discre-  
tion cannot possibly [Remember] what  
they are not yet capable to Know. To con-  
clude this point, to shew that all this is to be  
meant onely in a [spirituall] way, and that  
this is a <sup>e</sup> sublime, and mysticall banquet, as  
even a Jewish Rabbi 600. yeares agoe ac-  
knowledged, it is to be noted, that Christ  
saith first, [Take, eat,] and then, This is my  
body, to intimate unto us, as learned <sup>f</sup> *Hoo-*  
*ker* observeth, that the Sacrament, howver  
changed by consecration from common  
use, yet is never properly to be called the bo-  
dy of Christ, till taken and eaten, by means  
of which actions, (if they bee actions of  
faith) that holy bread and wine doe as real-  
ly (as meanes and instruments) convey  
whole Christ, with the vitall influences that  
proceed from him into the soule as the hand  
doth them unto the mouth, or the mouth  
unto

*d* Maldman.  
*Jesuit. in Job. 6.*  
53. & *Espenca-*  
*us de adorat. eu-*  
*charisti. l.s.c.*

12. *Idem probat*  
*Binius ex re-*  
*script. Innoc.*  
*Pap. tom 1. con-*  
*cl. p. 585. edit.*  
1606.

*e* Job. 6. 63.

*f* *Convivium*  
tam [sublime]  
& tam [spir-  
ituale.] Rabbi  
*Samuel. Ma-*  
*litia. etiam in*  
*de civitate e-*  
*gis. Morochi-*  
*an, ad Robt.*  
*Isaac. Magister*  
*Synagogae.*  
cap. 20. p. 646.

*in Parr. magis-*  
*ter.*

*g* *Hooker lib. 5.*

359.

*h Chemnit. quid  
figura.*

\* *Act. La. of Pan-  
gism, quid supra.  
p. 403, 404.*

*i. & austral.  
Suscita etiam me-  
ridi - paxtor.  
3. (ad latronum)  
exculca. Su-  
cias. Chrys.  
hom. 17 i aHeb.  
k. (Repre-  
sentatio) ve-  
tri sacrifici.  
cii. P. Lamb.  
l. 4, dist. 12 G.  
confer Du Mou-  
lin, Art. 9. ver-  
sus fin. defence  
of R. James.*

unto the stomacke. Wherefore is then this so great adoe? Surely <sup>b</sup> *Chemnitius* sheweth plainly to be, because the Sacrifice of the Masse may be supported, aservation, circumgestation may be upheld, that the Romish <sup>c</sup> Moloch, Christis substance corporally under the colour, and species of bread and wine may be adored, and that Christ by this dreame, being corporally present, might, though onely as a sacrifice unbloudy, be continually offered up upon their superstitious, I had almost said Idoll Altars: when yet the Scripture tells us plainly, that as men dye but once for all, no more is Christ offered up, (save onely Eucharistically, and commemoratively, and by way of Representation) but once for all, hylastically and in propitiation; the iteration, and repeating of the sacrifice implying imperfection, and insufficiency under the old law, Christis owne oblation of himselfe upon the Crosse, most complete perfection, because but once for all, Heb. 9.27, 28.

And as they are thus grossely out in this provision it selfe, viz. the flesh and bloud of Christ;

Christ; so doe they become injurious also to it in the usage of it. They by oblation, aservation, circumgestation, and carrying about, adoration, and the like, prophane it; Whereas the actions enjoyned to us herein, are Sacramentall only, expressed in the Text, by [eating and by drinking;] which is the next particular, though but in a little mouthfull of words onely, to bee discoursed of: *Who so eateth my flesh, and drinketh my bloud.*

These actions of [Eating, and of Drinking] are both of Sacramentall Institution, and signification, symbolically representing the inward application of, and as it were the mysticall mastication, or feeding upon Christ's flesh and bloud by faith, which is the mouth of the soule, and her exercise, and acts about this mystery, as twere, the very eating and the drinking of Christ's flesh, and bloud. Now this eating is, as Christ's body, to which it doth relate, twofold. 1. Sacramentall. 2. Spirituall: both are required, but chiefly the spirituall, because the wicked may equally share with us in the first; and if we have the second, though necessity per-

*The third par-*  
*ticular.*

chance barre us of the first, yet we are safe : (still rememb'ring the Rule, that *Nuda carentia non damnat*, but *contemptus*, because that Christ doth not universally, and alwayes<sup>1</sup> tye, without any exception, his saving graces to the outward means:) Hence is that of <sup>m</sup>*Lounbard*, Some, saith he, take both the Sacrament, and the thing signified with it, so the Elect and faithfull, in their health, or well-disposed; some the Sacrament onely, and no more, so the Hypocrite; a third sort, the thing onely, without the signe, which is indeed the principall eating: hence is that knowne word of S. <sup>b</sup>*Austin*, *Ut quid paras ventrem, & dentem? crede & manducasti*: Why preparest thou thy teeth, and belly? beleeve only, and thou hast eaten Christ.

Now though I might here take occasion justly to exhort my selfe, and you, to a frequent partaking of Christ, even Sacramentally too; and so<sup>o</sup> redeem the time of our freedome herein, because the dayes are evill, so that we may either be taken from the Sacrament, or it from us: we finde that the Primitive Church was<sup>[P]</sup> daily in it, which made

I. Deus gratiam  
Sacramentis non alliga-  
vit, quasi ab iis  
illis neque  
pol sit, neque  
velit ullos ser-  
vare. Pet. Mar-  
tyr. loc. com.  
claf. 4. c. 5. scil.  
16. p. 826.  
m P. Lamb. l. 4.  
dist. 4. c. 9.

n Aug. Trait.  
25. in Job.

o Eph. 5. 16.

p 2d<sup>o</sup> in piec.  
Act. 2. 46.

made Saint <sup>a</sup> Cyprian to interpret the [daily] Bread, in the Lords prayer, of the Sacramental bread: And in Saint Cibrysoftomes dayes there was *quia* [<sup>a</sup> & *in die eum*] a [daily] sacrifice in use, and he in wonder cryed out on the slacke comming unto the holy Altar, and blamed it as an ill custome: But though I urge not such a frequency, lest the commonnesse might abate somewhat of the reverence to it; yet at least; let not the moone pace over the Zodiack oftner (sith the spouse of Christ is likened to the <sup>b</sup> moone) then we performe, if possible; our course this way. St. Paul is at his [*ordix.*] his [<sup>c</sup> obstennesse,] of which <sup>d</sup> Thomas gives a reason (though Baptisme be but once for all administred) because though man be but once borne, yet because he stands in need of often feeding, and nourishment; therefore though the Sacrament of Initiation, Baptisme, be but once given, yet the Sacrament of farther confirmation, and strengthening, the Lords Supper, or the Eucharist, is often administred. In Concilio Agathensi, as I find in Isidores Coun-cels, he was sentenced for an unsound Chri-

*q. S. Cyprian. iu  
orat. Dom. scđ.  
13.*

*a. Cibrysoftom.  
z. ad Ephes.  
v. 7 omnia dicas,  
v. 8 ne omnia dicas  
v. 9 in Syria  
[rebus] quecumque,  
v. 10 ne magistris  
v. 11 sed [de  
miseris] quibus  
o misericordia tua  
v. 12 o mihi misere  
zor ait aliquid  
tus, &c.*

*b. Cor. 6. 10.*

*c. 1 Cor. 11. 26*

*d. Thom. 3 qu.  
66 art. 9. ad  
c. in fine.  
Quia homo se-  
meli nascitur,  
multeies ac-  
tem e. habet;  
semel tantum  
datur baptis-  
mus, multo-  
ens autem Eu-  
charistia.*

e. Canon Angl.

21.

f. Certum habemus quia Christus resurgens ex mortuis, jam non moritur; &c. tamen ne obliviscarimus, quod semel tacuum est, in memoria nostra omni anno fit, sc. quoties [Pascua] celebratur. August. pref. 2. ex prof. P[ascua]. 2. de conf. diff. 2. spud. Lamb[il] 4. diff.

12. G.

g. Hab. 2.4. & Gal. 3.11. The fourth particular, li. S. Cyprian. scit. 2. de Can. Dom. i. Rabbi Samuel, quid supra cap. 19. p. 645. k. Thom. 3. qu. 61. Act. 3. ad 3. un. l. Hales, par. 4. qu. 10. mem. 1. Art. 2. p. 223. edit. 1622.

\* Apoc. 22. 18.  
19.

stian, who did not at the three great Festivals of the yeere at least communicate: Our own Church hath pressed her children to Three times a yeaer at the least, whereof one to be now at Easter: But as for our [spirituall] eating, that must be every day, for else the soule would starve and dye, which liveth not but by the <sup>s</sup> life of faith.

And as Christ's flesh must thus be [eaten] by us, so must every good Christian [drink] his bloud too; for w<sup>ch</sup> cause we find a Conjunction coupling them both together in the Text: And both bread and wine too were prefigured in Melchisedech his oblation of both bread and wine to Abraham, Gen. 14. 18. as St. h. Cyprian, i. Rabbi Samuel, k. Aquinas, l. Hales, and many others have well obserued. See yet if herein our Romanists be not directly Antichristian, and both wayes run themselves upon the rockes, the dangerous Scylla of \* adding, on the one side, and the engulphing Charybdis of taking away, on the other side; both pernicious. In the Council of Florence (for loe! a deepe silence of this, till that time, in all Antiquity) which

was

was but in the yeere 1200. some 30. yeares  
after that *Hugo de S.Victore*, and *P.Lumbard*  
had vented their conceits herein, (and they  
were the first that made any noise about it)  
(as "D<sup>r</sup> Whitaker, sometimes Oracle of the  
chaire in Cambridge, hath shewed us) Then  
and There they decree for seven sacraments,  
whereas our Saviour appoyns but two.  
They might as well have settled 70. times 7.  
in the larger acception of the word Sa-  
ment, as it signifies the signe of an holy  
thing in generall. And now here they man-  
gle the use of these that our Saviour appoin-  
ted, allowing the cup only unto the Clergy,  
pretending that Christ meant that onely to  
the Apostles, then present with him at the in-  
stitution; but as well they may lay the same  
likewise for the bread. But besides the ex-  
presse institution of our Saviour himselfe,  
under both kindes, and not of the bread  
onely in the maine, the wine being by con-  
comitandy alone consecrated, as some of  
them doe tell us, not onely the Primitive,  
but even the whole Catholick Church of  
Christ, yea, even the purer Romane too, for  
a thou-

in D<sup>r</sup> Whitaker  
L8. fol. 99. de  
paradox. cont.  
Dilectum.

in Pet. Martyr.  
loc. com. claf. 4.  
to fol. 189.  
849.

o Cassander  
confut. Art. 22.  
instip.

a thouland yeares continuance (which had there bin no [expresse] appointment, was notwithstanding of a very<sup>b</sup> binding obser-  
vation) did observe it so, as *Cassander*, (one of the chiefest Divines of his time) confesseth: Nor indeed can they themselves shew us<sup>a</sup> when certainly the Communion onely under [one] kinde first began; yea, till within these last 400. yeares, which is a very new-antiquity<sup>c</sup>; it had no spreading enter-  
tainment: for *Aquinas* confesseth that [un-  
der both kindes] was in use even to his  
times, and he was both borne, and dead,  
during the reign of *Henry the third of Eng-  
land*; and the [one kinde] was decreed but  
in the thirteenth Session of the Councell of  
Constance, which is very<sup>b</sup> moderne, at least  
farre downewards from the Primitive and  
purest Church; so that I have no other hopes  
to keepe up your attention, with any fur-  
ther discourse herein, then to tell you onely as *Demosthenes* was wont to say to his  
Athenian auditors, when they grew temisse  
under his Orations, Here is newes for you,  
which word [Newnes] though it may spur  
your

p The appro-  
ved practice of  
the Saints of  
God, is equiva-  
lent to a precept.  
Dr. Sclater, my  
father, sheweth  
1 Cor. 9. 13,  
14. p. 34. titled  
The Ministers  
portion, edit.  
Oxon 1612.

— Illa quoque  
ubi quis obser-  
vantur, multum  
procul dubio valent;  
ubique, id est,  
toto terrarum  
orbe semper  
observata, &c.  
Dr. Whitaker, l. 1.  
cent. Durum  
scit. 16.

q Quando  
primum vige-  
re caput in ali-  
liquibus Ec-  
clesiis minimè  
constat. Val-  
entin. Jef. de Eu-  
charist. c. 10. p.  
499. scit. Hac  
igitur.

a My L. Grace  
against A.C.  
scit. 33. p. 275,  
276. num. 13.  
b Id. ib. scit. 38  
p. 240.

your attention in the listening to it , yet it should withall encrease your abhorrence of that religion, which is thus patched together with the fragments of <sup>c</sup> Novelty: for there is no faith , or religion True , but onely That which is Catholike Truely , and properly, which is , and was beleaved every where, alwayes, and by all ; which hath , as *Vincen-*  
*tius<sup>d</sup> Lirinensis* faith , both Universality , Antiquity, and unanime Consent of the <sup>e</sup>whole Church of Christ, which these late upstart devices and <sup>f</sup> doctrines of men, undoing, by consequence, the ancient and pure worship of God, have not.

Sith then , my deare Brethren , these Romanists, the onely [Catholikes] as they cry themselves up, (by which one <sup>g</sup> word, as by a *Gorgon's*, or a *Medusa's* head, painted in a shield, they thinke at first sight to terrifie and delude poore ignorant Protestants , as they count most of them, and if they could) sith I say, these be such <sup>h</sup> *Hannois*, to shame us by cutting off at [halifes] the best of our spirituall ornaments, as he did of *Davids* servants

<sup>c</sup> I will fin-  
cereley promis<sup>b</sup>,  
that when ever  
any point of the  
Religion I pro-  
fesse shall be  
proved to be  
[new,] and not  
ancient, Catho-  
like, and Apo-  
stolike , I meane  
for matter of  
faith, I will re-  
nounce it, &c.  
See K. James  
confess. of faith,  
Art. 23 in fine,  
exactly.

<sup>d</sup> *Vincent. Li-*  
*rin. cap. 3. cont.*  
*baref. — Con-*  
*fer my Lo. Pri-*  
*mate of Av-*  
*mazb. for. on*  
*Eph. 4. 13 p.*  
*27, 28, 29. edit.*

1631.

<sup>e</sup> See Aug. epist.  
18.c. 5. & L. 4.  
de Bapt. conc.  
Donatik. c. 24.  
—Confer my L.  
Grace, against  
A. C. sect. 21. p.  
137, 138. num.  
4.—& sect. 38.  
p. 352. num. 17.  
initio.—& sect.  
39. p. 328. num.

<sup>4.ib.</sup> <sup>f</sup> Mat. 15. 9. <sup>g</sup> My L. of Durh. quid supra c. 15. sect. 1. initio.

<sup>h</sup> 2 Sam. 10. 4.

i Psal. 116. 13.  
Calix salutari,  
sanguis est  
Salvatoris.

Bena, & all. de  
liberabit. &  
gratis, fol. 189  
G. & Hlyr p.  
126. in verbo  
Calix.

k 2 Tim. 2. 25.

1 This with-  
out all doubt is  
all the infallibil-  
ity the Pope  
hath, to be sure  
to be infallible  
in whatsoever  
he [would] have  
determined:  
chiefly remem-  
bering the Coun-  
cels of Con-  
stance, and Basile.  
See my L. Grace;  
qua supra, fol.  
29. num. 2-p.  
219 & fol. 33  
ib. p. 262, 263,  
&c.

\* Luc. 14. 17.

in a mock, and fith they dare to be so bold, as  
to take from you the <sup>i</sup> cup of salvation, pray  
you for their conversion, if God <sup>k</sup> peradven-  
ture wil give them repentance to the know-  
ledging of the truth, and then leave them and  
their <sup>l</sup> infallible Head (if so they will not re-  
turne) unto Gods cup of Trembling, which  
shall make them reel, and stagger more with  
Terroure, then exceſſe: And for your ſelves,  
listen to your dearly-loving Saviours in-  
vitation, who ſaith, \*Come unto me: If any man  
thirſt, let him come unto me, and drinke, Joh. 7. 37.  
What is this thirſt, but a thirſt of faith? for  
ſo verſe 38. and what is this drinke, but the  
precious liquor of his owne bloud? for as  
hee ſaith, Joh. 6. 55. in the next verſe to my  
Text, My flesh is [meat] indeed, ſo also,  
My bloud is [drinke] indeed; whereof this  
Sacramentall cup, (tendred unto every of  
you by us, deare Christians, that be mem-  
bers by faith of Christ, according to his  
owne appointment and institution) is the  
ſure ſigne, and ſeale, and pledge unto your  
ſoules. For this cauſe, yee ſee clearely, in the  
Text, that by a copulative, both Eating and  
Drinking

Drinking are conjoyned together : what therefore God hath thus joyned together, let no man(much lesse the 'man of sinne, shortly to be consumed by the <sup>m</sup> spirit of Christ's mouth) dare to put <sup>n</sup> asunder : and sith both are so placed in the Text, that as the <sup>o</sup> Cherubims on the mercy seat, though they look each to other, yet still turning with their faces to the mercy seat, so both these to the universall particle, that is set in the doore of my Text, to call in all worthy commers ; Loe ! every one, all ye that hunger and thirst aright by faith, come in, and eat , and drinke your fill , saith Christ ; Behold , my owne flesh and bloud stand ready fitted for your best provision : and to set an edge upon your spiritual appetites, see, here is after Supper, eternall life to abide with you, and you with it for ever , and this most fully to bee given at the last act; for so we read, ὁ τελεταν, και ὁ πίνων , &c. Who so , Whosoever eateth my flesh , and drinketh my bloud [ hath eternall life.]

*Hath eternall life.] See here , and note it,  
No man ever yet lost by his obedience to*

<sup>l</sup> 2 Thes. 2. 3.

<sup>m</sup> Ver. 8. 1b.

<sup>n</sup> Mat. 19. 6.

<sup>o</sup> Exod. 25. 20

*The third par-*  
*ticular.*

p Heb.6.10.

q Luk.14.18.

Christ; he is not <sup>P</sup>unrighteous to forget it: hee alone is worthy to lose, who when Christ inviteth him, he puts him off with fond <sup>q</sup> excuses, and will not come: loe! here is [life] given, the sweetest monosyllable in the world, and not so alone, but life [eternall: ] Had he said length of daies, he had made good the first promise made to the obedience of the morall law, Eph.6.3. but in that he names eternall life, see here the complement of all blisse. But I pray note the expression, 'tis in the present tense, [<sup>εχει</sup>] not he [shall] have, but he [hath] it: and how so? because a beleever thus feeding upon Christ by faith, hath Christ himselfe, who is stiled eternall life, Joh.17.3. for Christ by faith <sup>a</sup> dwelleth in such an one, and he in him, Joh.6.56. yea Christ himselfe faith as much, Joh.11.25. I am the life, and hee that beleeveth in me shall never dye, for he hath in him life eternall.

Again, if eternall life be here set, as I think it is, as the Reward of faith, then how hath the beleever it already? *Ans.* In Spe, though not *in Re*; In hope and expectation he hath it,

it, though not in actually complete fruition; and by this hope they are <sup>i</sup> saved: Or else they have it, *in arrhabone*, in the <sup>k</sup> earnest, & *in silla*, in the <sup>l</sup> seale, and marke of the spirit, which marke is for ever indeleble; it's as a foundation, <sup>m</sup> sure, not to be shaken, no not by all the machinations, or <sup>n</sup> policies of Hell it selfe.

But how so, sith they that beleeve dye?  
*Ans.* What of that? sith he that believeth in Christ, though he were <sup>o</sup> dead, yet shall hee live: Dye hee must, because of the statute, Heb.9.27. But let not this trouble the believer; for as Christ is the life, so is he also the resurrection too: and therefore, in the Text, it's added, by way of assurance, that I will raise him up at the last day: and I like \*Beza his guesse well, that [νε] here stands for [το], that the [and] here is a causall note, serving by way of *prolepsis*, or of preoccupation to remove that objection, likely to bee raised by a weakling, though a Believer, Thus: You promise life eternall, and loe! I die, where then is your promise? *Ans.* Why? I will raise thee up againe, at the last day:

<sup>i</sup> Rom.8.24.

<sup>k</sup> Eph.1.14.

<sup>l</sup> Eph.4.30.

<sup>m</sup> 2 Tim.2.19

<sup>n</sup> Mat.16.18.

<sup>o</sup> Job.11.25.

\* Beza ad locum.

and if yee note it, at your leisure, you shall finde this speech of the Resurrection no lesse then <sup>¶</sup> foure times, in this one Chapter, repeated, to double the observation, and comfort.

<sup>r</sup> John 6, 39,  
40, 44, 54.

The fourth ge-  
nerall part.

<sup>q</sup> Luke 24.25.

<sup>r</sup> Luke 24.11.

<sup>s</sup> John 20.25.

<sup>t</sup> Act. 23.6.

<sup>u</sup> Ver. 10. ib.

<sup>v</sup> Ver. 8. ib.

And at this saying of a Resurrection at the last day, we may well resume that of the Disciples, John. 6.60. *Durus est hic sermo,* This is a hard saying, who can beare it? Surely no unbelieveing,meereley naturall man on earth; yea, more then so, the very Apostles themselves were <sup>q</sup> slow of heart at the first to beleive it; and the reports of those good soules, the women that having seene Christ after his Resurrection, told it to the Disciples, seemed to them as <sup>r</sup> idle tales, saith S.Luke, cap. 24.11.yea, S.Thomas expresaely protested, that for his part hee would <sup>s</sup> not beleive it, till he felt him, John 20.29. The Philosophers at Athens derided the doctrine, and made a mock of S.Paul, when hee deliuered it to them, Act. 17.32. At other times, he was not onely called in <sup>t</sup> question, but in danger almost to be torn in <sup>u</sup> pieces for the same: the <sup>v</sup> Sadducees, a certaine sect in the Apostles

<sup>a</sup> Math. 22.23.

postles dayes, yea rife also in our<sup>y</sup> Saviouris  
owne time, flatly denied that there was any  
Resurrection, or Angel, or Spirit; for alas!  
the poring eye of <sup>b</sup> Nature was too dimme  
to discerne so high a mystery as this was, so  
farre remote from her best-disposed Organs:  
The wisest Ethnick was no better at this then  
S. Peters <sup>c</sup> μυωτιδεων, one that was pur. bloud,  
like to a Bat or Owle, or like S. Austins man  
betweene sleeping and waking. That Com-  
mon Principle of, à privatione ad habitum non  
datur regressus, that from a totall privation of  
life from the Body, there was no possibility  
of a returne, was so fastened in them, that  
like to a first Principle, or a Mathematicall  
Rule, it must be taken True for granted, and  
he that should offer a disputation against it,  
he was, as S. Paul at Athens, to be esteemed a  
<sup>b</sup> Babler, or as a Naturall Ignor<sup>d</sup>; the ground  
of all is, because this is a busynesse merely of  
Faith, to which all Carnall <sup>c</sup> Reasonings  
must give way: in the Naturall man, both  
the medium, which is Faith, is wanting, or  
unprepared, and the object, Christ risen,  
stood at too great a distance to bee kenned;

<sup>a</sup> To-exercise of  
Divine things  
by Philosophy,  
is no other then  
to take out a red-  
hot Iron with  
our fingers, and  
not with tongys.  
My L. of Exan,  
Scil. 18. No  
peace with Rome  
<sup>b</sup> 2 Pet. 1.9.

<sup>b</sup> Ad. 17.18.

<sup>c</sup> Thom. 1<sup>o</sup> q. 14.  
1<sup>o</sup> Art. 8. ad 3<sup>m</sup>  
Oportet quod  
naturalis ratio  
subserviat fa-  
ctui.

<sup>d</sup> Deut. 34.1.

<sup>e</sup> Ezek. 37.14.

<sup>f</sup> Tertul. de pre-  
script. adv. Her.  
c. 46, 48, 49, 51  
Saturn. Bailli-  
des, Carpocrates,  
Cerdon, &c.

<sup>g</sup> Polycarpus  
Epist. ad Philip.

<sup>h</sup> Tertul. lib. de  
Monogam.

<sup>i</sup> Lactant. lib.  
3, instit. Div.  
c. 21, 22, 23.

no not so much as Moses did from mount <sup>d</sup> Nebo the land of promise [a farre off] by him; It's the proper work of Gods spirit only, as he did those Dead bones in <sup>e</sup> Ezekiel, (which were a figure of the Resurrection) to quicken and enliven his first apprehension, and faith for this purpose. Some Heretiques there were, after the Apostles dayes, in <sup>f</sup> Tertullians time, that were against the Bodily Resurrection: the Anabaptists, and Libertines of late, were all for the Spirituall Resurrection of the soule from sinne unto the life of grace in this life; though that good Martyr Polycarpus, S. Johns Disciple, stileth such, whether Epicures, or others, <sup>g</sup> Primo- genitos Satanae, the first-begotten of Satan; yea, even <sup>h</sup> Tertullian himselfe, that ancient Father of the Church, after his infection by the heresie of Montanus, whom hee stiled his Paraclete, and his Prophet; <sup>i</sup> Lactantius also, and divers other Doctors of the Church, having a tang of the errore of the Millenaries, these, though they granted a Resurrection to bee, yet were out in the understanding of it: for, mis-understanding that Prophecy Rev. 20.5.

where

where there is mention of a [first] Resurrection, imagined that there should be a [first] Resurrection of the Just, that should raigne here a thousand yeares even upon [earth,] and after that, a second Resurrection of the Wicked, at the day of the generall judgment: Whereas we know, there shall bee but <sup>k</sup> one [generall] Resurrection of the Bodies of the just, and unjust at the last day; that first Resurrection in S. John being to be understood onely of the inward, and spirituall Resurrection of the soule out of the grave of sinne, which, as a body in the grave, lies too much rotting, and corrupting of the soule; for which cause S. Paul hath called it the <sup>l</sup> Power of Christs Resurrection. These some then, and divers more that might happely be named, have either flatly denied, or else erroneously mistaken this doctrine of the Resurrection: the more are we all, my beloved, from this meditation bound to thanke our good God, who hath so blessed us, with <sup>m</sup> spirituall blessings in Christ Jesus, that he hath given us better eyes, by means of the vaile of naturall blindnesse removed, to see into this

K

great

<sup>k</sup> John. 11.24.

<sup>l</sup> Phil. 3.10-see  
Rom. 6.

<sup>m</sup> Ephes. 1.3.

n 2 cor.4.4.

great mystery of godlinesse, and hath let this part of the<sup>n</sup> light of the glorious Gospel of Christ, in the knowledge of his Resurrection, to shine into our hearts.

o 2 cor.3.5,6.

p John 10.18.

q Bern. stir. 10.  
de Pascib.

My purpose was not, on this occasion, to dwell at large upon this Common place of the Resurrection now: onely Two things I note, as Principally here intended. First, the Author of the Beleevers Resurrection, Christ himselfe, [s]ic[us] auctor, I, Emphatically I, will raise him up, What stronger argument of the Divine Nature of our Saviour? Noe [inan] (merely) such, hath ever quickened his<sup>o</sup> owne soule, but Christ doth this. Potestatiue, by vertue of his own innate Power, for so he saith, I have<sup>p</sup> power to lay downe my life, and I have power to take it up againe; and therefore faith<sup>q</sup> Bernard, differencing Christ from all others Resurrection, *Reliqui suscitantur, sedus Christus Resurrexit:* Well may others be [raised], Christ onely [rose], hee onely by [himselfe] could conquer death: Wherfore, though the originall word, in Mar. 16. 6: [ηγέρθη] be passive, yet must it bee understood actively, as a Reve-

JAS 19

rend

rend<sup>x</sup> Prelate hath obſerved : This power manifested in Christs Resurrecſtion was prefigured, ſay<sup>t</sup> *Albinus*, <sup>s</sup>*Julianus Pomerius*, and others greatly learned, in that prophecy of old *Jacob*, *Gen. 49. 9.* where *Juda* is ſaid to ſtoupe down, and to couch as an old Lyon, and yet, faith the ſame great Patriarch, as a Lyons whelp from the prey, my ſonne, thou art gone up : this is a cleare Type of our Lord and Saviour, who by *S. John* is called the "Lion of the Tribe of *Judah*, who, during the Time of his paſlion, and his humiliatiōn, ſeemed to couch as it were, and to lie dovnē in his grave, as an old and weakened Lyon ; but as a Lyon that is young, in much strength, hee rouzeth up himſelfe againe, having broken the bonds of <sup>y</sup>Death, and Hell in his victorious Resurrecſtion : ſo that this [taking up] of his life againe ſheweth the Truth of his Divinity, and omnipotent conſubſtantiality, <sup>y</sup>equall with his eternall Father, and the holy Ghost; that hee was not ~~equall~~, onely [like] unto, but verily ~~equall~~, of the [ſame] ſubſtance with his Father, againſt that damnable he-

<sup>r</sup> *Bp. Lake, on  
1 Cor. 15. 20. p.  
157.*

<sup>s</sup> *Albinus quaſt.  
in Gen.  
t Julianus Po-  
merius, lib. v.  
cauſe. Judæos p.  
556. in Part.  
magis propter C.*

<sup>u</sup> *Apoc. 5. 5.*

<sup>x</sup> *A. 2. 24, 31.*

<sup>y</sup> *Phil. 2. 6.*

n Hæresis Arrii prorupit,  
 totumq; [or  
 bens] in vecto  
 errore turbaverat, *Sulpic.*  
*Severus l.2. sacer-*  
*bif. p. 144. 28*  
*80. c. mns Drusio.*  
 o [In genuis]  
 totius orbis, &  
 Arrianum se  
 esse miratus  
 est. *Hieros. cons.*  
*Luciferian.* —  
*Confer Hooker,*  
*l.5. p. 266. ad*  
*p. 274. Et Dr.*  
*Field, l.1.c. 10.*  
*in medio.*  
*My L. of Du-*  
*resme, c. 15*  
*5. p. 368. qua*  
*supra.*  
*Et M<sup>r</sup> Wotton,*  
*serm. 2. in Job.*  
*p. 77, 78, 8c.*  
*p. Ruffini. l.1.c.*  
*13. bif. Ecclesi.*  
*q. Heb. 2. 14.*  
*a. Epb. 5. 30.*  
*b. & δούλου, &*  
*παρνοία, ἀλ-*  
*ληδία. Ignat.*  
*ad Philipe. p. 5.*  
*c. Vide Elium*  
*ad cap. 2. in*  
*Philip. ver. 7.*  
*p. 79.*  
*d. Job. 1. 14.*

resie of *Arrius*, under which though the world seemed in the dayes of *Athanasius* the Great, in a sort, to groane, yet was it condemned in the first generall Councell at Nice, and himselfe at last voyded with his bowels, and entrals, as he was about to go to maintaine his blasphemy, his soule out of his body, being smitten by the immediate hand of Divine Justice for his obstinacie herein.

Now as this sheweth the Divinitie, so in that in the former part of the Text, he mentioneth his flesh, and his bloud, it's cleare also that hee had likewise an humane nature too, even hee tooke part likewise, saith the Apostle, of the same flesh and bloud with the rest of the children, and so became flesh of our flesh, and bone of our bone, and all this too, not in <sup>b</sup> opinion onely, and fancie, as the old exploded Marcionites and Manichees conceited, <sup>a</sup>λλ' αληθία ενεγέ-  
 πθαις, as *Ignatius* saith, but Really, and in Truth; for so the Scripture plainly, The word was [<sup>d</sup> made] flesh, Made, I say, and that not brought downe along with him out

out of heaven , as the Apollinarian Hereticks imagined , but made out of the flesh of the Virgin Mary : so Saint Paul expressly , Gal.4.4. *Factus [ex] muliere* , made [of] a woman; for that preposition [ex] or [of] noteth the materiall cause of his incarnation , and that our Lord and Saviour was *substantialiter factus*, as <sup>d</sup> Theophylact notes , made of the very substance of the Virgin ; which overthroweth also that Valentinian heresie , which taught that Christ passed onely as water through a conduit-pipe , through her wombe , but took nothing Re-ally of her substance ; for St. Paul elsewhere Rom.1.3. saith expressly , that he was made [εν] *απομεινατο Δαβιδ* , [of] the seed of David ac-cording to the flesh ; [Factum] propria significa-tione intellige , saith <sup>e</sup> Beza , the word [made] is there properly to be understood , as shewing the very substance of Christs flesh to be made of the very substance of the Virgins : And indeed , had it not been so , he could never have been capable of <sup>f</sup> Death , or suffering , thereby to overcome him that had the power of Death , the Devill , as St. Paul disputes most

<sup>d</sup> Theophylact  
1. Mat. v. 23.

<sup>e</sup> Beza ad Rom.  
1. ver. 3.

<sup>f</sup> Heb. 2. 14.

strongly ; the Godhead being, as not passionate (as the Vorstian blasphemie was) so neither passible, or subject unto death, or shedding of bloud, & without which yet there was no remission of sinnes possible : Sometimes indeed the Holy Ghost speaking *in concreto* of Christ's Person, which had unitid to it a twofold Nature, by that which Divines call a Communication of properties, that is given to the whole person which is proper onely *in abstracto*, to the one nature. So we read Act.20.28. [God] is said to have purchased the Church with his owne [bloud,] Now God himselfe is a<sup>h</sup> Spirit, saith the Scripture, and a Spirit, saith our Saviour, hath not flesh, and bones, as yee see me have, Luk.24.39. and if there be no flesh, nor veines to hold and containe bloud, which for the remission of sinnes must be shed, then surely there can be no purchase of the Church by bloud : therefore that speech and the like, in the language of the Scripture, is to be understood in Trope, or sacred Figure, not strictly, and abstractively ; no more then that Text in St. John must be, Joh.3.13.

where

*g Heb.9.22.*

*h Job.4.24.*

*i Heb.9.22.*

where Christ speaking of himselfe , as the Son of Man , saith that he [is] in Heaven, when yet he there spake upon the earth, as man, to *Nicodemus* : it must therefore be understood by Communication of properties, and *in concreto*, it being True, that that divinit Person which by an admirable union had Two Natures united to its selfe , did , and was thus, or thus, as Gods Spirit in the Scriptures, is pleased to expresse so deep, and great a mystery.

Thus ye see , that if there were no other Texts to prove it; yet from this one the *Deo[n]ia* ; and Two Natures of Christ hypoistically united to his Divine Person, would bee sufficiently collected ! But because this point is hence but *in ratiōne*, & on-  
ly to bee discoursed of , this being rather the *hypothesis* , then the *thesis* of the Text directly ; I rather come to shew how , and by what sinewes the Resurrection of Beleevers is from hence deducible ; and this is founded upon Two maine groundis : First , because Christ himselfe being the <sup>k</sup> Head of his Church , and every Believer a lively

I Cor. 15.20.

m Beza ad  
I Cor. 15.20.n Dan. 12.2.  
o Joh. 5.29.

lively member of his body, by vertue of the mysticall, and effectuall Union that is betweene the head and the members, as the head is raised, so shall the members likewise. Besides, Christ is as the *Primitiae*, the first-fruits, as Saint <sup>1</sup> Paul saith, wee as the rest of the whole lumpe; looke now, as the dedication of the first-fruits of their increase did unto the Jewes consecrate, and in a manner sanctifie the whole other encrease, even so our Saviour by his Resurrection, hath consecrated unto all his members theirs, *Cum eadem sit ratio primitiarum, & totius cumuli*, as <sup>m</sup> Beza noteth, there being the same reason, by this consequence, of the whole lumpe, and of the first-fruits. The wicked shall indeed bee rayfed up too, but unto everlasting shame, confusion, and contempt, as <sup>n</sup> Daniel, and Saint <sup>o</sup> John say, by the [power] of God, but the beleever, and his True member onely by vertue of his effectuall merit, and Communion: [*I will raise him up.*]

The other thing to be noted, is the Time mentioned for this raising up, τῇ ἐχαρτησίᾳ,

ηερπ, at the last Day ; he meanes , the day  
of our common <sup>P</sup> appearance before him,  
wherein the heavens being on fire , shall be  
<sup>a</sup> dissolved , and the elements shall melt  
with fervent heat : Saint Paul calleth it by  
an emphasis , [ <sup>a</sup> εξινιαν ] ηερπηναν , [ that ]  
day, that so remarkable , that so <sup>b</sup> great, and  
dreadfull day of <sup>c</sup> account : by Saint Peter  
it is called the day of the <sup>d</sup> Lord ; Then it is  
that Christ will raise up the Beleever, even  
at the [last] day of the world, after which  
both day and time shall be no more.

p 2 Cor. 5.10.

q 2 Pet. 3.12.

a 2 Tim. 1.18.

b Jud. ver. 6.

c Rom. 14.12.

d 2 Pet. 3.10.

This is a sentence , which like the miracu-  
lous wine in Cana of Galilee, is set down  
as the best till <sup>e</sup> last ; and is indeed like to  
King Davids wine , that which maketh  
<sup>f</sup> glad the heart of every righteous man ,  
who if in this life onely he had hope , he  
were of all men else most <sup>g</sup> miserable : For  
as the life of an unbeliever is like a Trage-  
die , which is presented in with Musick ,  
and all expressions of jollity , but it goes off  
usually in a dismall , and a sad catastrophe ;  
so is the life of a Believer to a Comedie ,  
which though brought upon the stage in

e Job. 2.10.

f Psa. 104.15.

g 2 Cor. 15.19.

blackes, under sad lookes, soft paces, faint speeches, and such like emblemes of sorrow, yet stay a while, and ye shall see all goe off in mirth and musicke; the righteous, when the other calls for the rockes, and mountaines to fall upon him, and to shelter him from the wrath of the Lambe in vaine, shall at that [last] day, being raised up by his head Christ Iesus, lift up his head with joy, because that his Redempton<sup>b</sup> draweth nigh.

*I will raise him up at the last day:* that is, as<sup>i</sup> *Rupertus* glosseth, à congerie aeternâ morte mortuorum, ex nomine eum vocans, discernam, I will segregate him from the whole other masse, or drove, as it were, of wicked men, that shall dye eternally for their impenitencie in sinne, and call him forth by name, and will not bee<sup>k</sup> ashamed to owne him then at that last day, who was not ashamed of his reproach, in his warfare against the world, the flesh, and the Divell here below. So True is that of King David, that if we marke the perfect man, and behold the upright, wee shall finde that the

*h Luk. 21.28.*

*i Rupertus ad cap.6. Job.*

*k Mat. 10.32,*  
33.

[end]

[end] of that man is peace; but the Transgressors shall be destroyed together, and the [end] of the wicked shall be cut off, Ps.37. 37,38. conferre Eccl. 8.12,13. Ps.92.7. Mal.3. 17,18. Wherefore, let us comfort one another with these words, as well knowing that howsoever the righteous shall be recompensed by afflictions, yet it is but on the [\* earth] saith *Solomon*, and no farther, the end of their dayes, is the day of the end of all their sorrow, and misery, for ever and ever.

Z. Pro. II, 21.

To conclude, let the <sup>a</sup> thought then of our ends, bee still the end of our thoughts: and that our end may bee good, let us bee sure that wee have good ends in all our projects, and our Christian performances, or <sup>b</sup> undertakings, before that last end of all comes, Then shall we indeed be raysed up with joy, and comfort most unspeakable, at that last Day.

a Dec. 33, 29.

The meanes to accomplish this, is , To propound our Saviours Resurrection as a Patterne of ours , in our spirituall awaking out of the sleep of sinne, by our spi-

b Ecclesiastes 7:36.

## L 2      rituall,

d *Rev. 10. 6, 7.*e *Matth. 28. 1.*f *All. 24. 25.*g *16. 29.*g *Ingressus  
flebilis, pre-  
gressus d:bi-  
lis, egressus  
horribilis. Bor.  
h *Exod. 17. 6.**i *Num. 21. 9.*k *Rev. 12. 9.*

rituall, and as S. John hath phrased it, Our  
<sup>d</sup> first Resurrection : Now before Christ's,  
 there was an <sup>e</sup> earthquake, so in our Regene-  
 ration there is a conquassation usually, and  
 a shaking of the soule, a <sup>f</sup> trembling of  
 the conscience, through a sight of sinne, and  
 of our misery thereby ; the day of our se-  
 cond, must be like the day of our first birth,  
*Dies lachrymosa*, a Day of <sup>g</sup> Teares, shed in  
 contrition for our sinnes past ; when wee  
 must, as Moses did the <sup>h</sup> rock in Horeb, strike  
 the rocks of our too too obdurate hearts  
 with a rod of remorse, that from thence  
 may flow out even rivers, and streames of  
 sorrow for our loose conversations before  
 calling : The continuall dropping of this  
 water hollowes the stone, mollifies and  
 softens the heart, preparing it aright to re-  
 ceive the seeds of grace. One sting of the  
 fiery Serpent in the wilderness drives the  
 pained Israelite to look up for remedy to  
 the <sup>i</sup> brasen Serpent, there set up : so when  
 the Conscience is, as it were, stung with  
 the bitings of the <sup>k</sup> old Serpent the Devill,  
 by the sight, and smart for sinne, Then flies  
 the

the Penitent, and sobbing soule for ease, and remedy to the True braſen<sup>1</sup> Serpent Christ Jesus, who hath broken the teeth, and plucked out that<sup>n</sup> ſting which ſo much pained the good soule. The<sup>n</sup> fight, and ſense of miſery by ſinne is the ſure preparatory meaneſ to iieek, and finde a remedy by mercy; as when the powers of the jay-lors soule were shaken, with as ſtrong an earth-quake, as the Prison it ſelfe was, Then, but not till then, hee<sup>o</sup> ſprang in to Paul, and Silas, deſiring both eafe, and di-rection, from the guilt of ſinne, unto the life of Christianity: The like to which wee read of S. Peters Converts, when they were<sup>p</sup> pricked in their hearts, then they cry out, What ſhall wee do to bee ſaved? 2. Secondly, Chrifts Resurrec-tion was<sup>q</sup> Integrall, whole in every part, a moft complete, and perfect Resurrec-tion; he had nothing wanting, or defective in his body, which now arose in incorruptibilitate, as Primasius ſpeaks, in an abſolute incorruption, yea, and imposſibility of returning back againe to Death, He being riſen dieth

<sup>1</sup> John 3.14.

<sup>m</sup> 1 Cor. 15.  
55, 57.

<sup>n</sup> Initium ſa-lutis, notitia peccati: qui peccare ſe ne-icit, corrigi non vult. Sen.

—Fruftra me-dicantia auxiliū expeccat, qui vulnus non detegit. Botius.

<sup>o</sup> Act. 16.29. Non potest iei-ri quo modo morbos curare conveniat, qui undē hi ſunt, ignorat. Cornel. Celsi de Re Med. lib. 1.

<sup>p</sup> Act. 2.37. A man more better ſeels wrath then no-thing. D.Sclater, in ſick ſouls falve.

<sup>q</sup> Thom. 3<sup>a</sup> qu. 54<sup>b</sup> Art. 2.

<sup>r</sup> Primasius in 1 ad Cainib. c.

15. v. 20.

o Asm. 6. 9.

p Raymund. à  
Sabunde, in  
Theolog. Na-  
tural.q Psal. 119.  
128.

no more, death hath no more dominion over him ; for he arose *Immortalis Totaliter*, as <sup>p</sup> *Raymundus à Sabunde* saith, *Totally Immortall*. Now his Resurrection being an example of ours, from hence wee are instructed to a *Totall, Integrall, and Universall abrenunciation* of all sinne, unto the contrary reformation. A Christian must be *ðøs & πᾶς*, whole in regard of sincerity, universall in regard of the extent of his obedience, unto <sup>q</sup> all Gods Commandements; for hee that allowes himselfe in any one knowne sinne, cannot bee said Truly to hate any sinne; even as a loose adulterer that hath many curtisans, but some one above the rest, on whom hee doates, on whom his luxurious affections are more intensively enamoured, though hee entertaine the rest but onely in a generall salute, and so goes them all by, to glut himselfe with pleasure on that one : Though the manifestation of his carnall love be greater to this one, then to all the other, yet hee cannot properly be said to hate any of the rest : But a Christian must not onely, as

Herod,

Herod, be at his [‘many] things, nor as *A-*  
*grippa*, at his [‘almost,] nor as *Naaman*, at  
 his Rimmon, and his being pardoned in  
 [‘This] though but an onely minion: but  
 he that is in Christ must bee a new Crea-  
 ture throughout, and<sup>u</sup> altogether; <sup>x</sup> all things  
 must become New, in heart and affection,  
 in life and conversation, in body, in soule,  
 in spirit, <sup>y</sup> Wholly, Integrally, Universally;  
 for so was Christs Resurrection. 3. Third-  
 ly, Christ arose speedily, the <sup>z</sup> Third day  
 from his death; and that no sooner, nor  
 no later: first, saith <sup>a</sup> *Aquinas*, to shew the  
 Truth of both his Natures; it behoved him  
 to rise quickly, least if his Resurrection had  
 beene deferred till the end of the world, the  
 Truth of his Divinity might, with his om-  
 nipotency, have beene suspected, as if hee  
<sup>b</sup> could not have raised up himselfe before;  
 and it behoved him to lie till the third day  
 before hee arose, least the Truth of his hu-  
 manity, and his death might have beene  
 questioned; now continuing in the grave  
 untill the Third Day, (so that the grave to  
 our Saviour was not onely Sheol, but also

<sup>b</sup> Shacath,

<sup>r</sup> Mar. 6. 20.

<sup>s</sup> Act. 26. 18.

<sup>t</sup> 2 King. 5. 18.

<sup>u</sup> Act. 26. 19.

<sup>x</sup> 2 Cor. 5. 17.

<sup>y</sup> 1 Thes. 5. 23.

<sup>z</sup> Luke 24. 46.

<sup>a</sup> Thom. 3. qu.

53. Art. 2. in  
corp.

<sup>b</sup> See John  
10. 18.

b Ep. I.ake, quæ  
supra, p. 152.

c Luke 24.1.

d Eccles. 5.7.

e Gen. 4.4.

Shacath, not onely a greedy swallower, but a ravenous digester also) it's manifest, that his Death was True; No Apoplectick extasie being compatible with life, (under favour) above three dayes. Secondly, Hee rose the third day, that is, speedily, no long delay intervening betweene his Dissolution, and his Resurrection; to bee a Patterne to us herein of our speedy, and early arising out of the grave of sinne unto the life of grace; *Ne differas de die in diem*, saith d Sirach. des, Make no tarrying to turne to the Lord, and put not off from day to day. I love them that love me, saith God, and they that seeke me early shall finde me, Prov. 8.17. God loves such as bee *aurorantes ad se*, that with the first peeping of the day give up themselves to God: Let us with Abel offer up the firstlings of our Time, in Sacrifice to God, we shall [so] be the first in his acceptance: Let us die the wooll of our infancy and youth, into the graine colour of sanctity, that when our dayes are woven into more yeares, wee may never after change colour. Awake up my glory, saith King

King

King David, awake Psaltery, and Harpe, I  
my selfe will awake right early, Psal. 57.8.  
Or, as some render it, *Excitabo auroram*, I will  
stirre up the morning, *non illam ut me à somno*  
*excitet p̄æstolabor*, *sed illam ego morantem exci-*  
*tabo*, saith <sup>m</sup> Granatensis. And surely, my Be-  
loved Christians, would wee, as now it's  
a high time, awake out of the sleepe of our  
carnall security and sin; and as Bildad ad-  
vised Job, seek unto God [ <sup>o</sup> betimes, ] surely  
now he would awake for us, and make  
the habitation of our righteousnesse prospe-  
rous: Yea, if thus we would awake, and  
arise from the dead, in the first Resurrecti-  
on, Christ himselfe shall give us <sup>p</sup> light, that  
is, himselfe: for so old Simeon calleth him,  
The <sup>a</sup> Light to lighten the Gentiles; and, in  
thy <sup>b</sup> light, O blessed and sweet Saviour, we  
shall surely see light.

This was the way that a \* bright starre  
pointed out unto me lately, as yee all know,  
and the readiest affections of mine heart,  
lending mee winde and sayles at will for  
present, would now put mee on to steare  
amayne in the same course: This was the

M

Musick

<sup>m</sup> Granatens.  
tom. 3. concion.  
de temp. conc. 1.  
in die S. Pasch,  
n Rom. 13. 11.

<sup>o</sup> Job 8. 5, 6.

<sup>p</sup> Eph. 5. 14.

<sup>a</sup> Luk. 2. 32. &  
Job 1. 9.  
<sup>b</sup> Psal. 36. 9.

\* Dr Peter son,  
the reverend  
Dean of Exeter,  
is his learned  
and elegant ser-  
mons upon Eph.  
5. 14 preached  
in the Cath-  
edral of Saiz  
Peter there, upon  
Easter day 1639

Musick that so tooke our eares, and hearts, upon the solemne Festivall it selfe : Oh that as the voice and echo in the woods , that most divine Sermon , and our true Practice , might make up one sound , and termination !

b Exod. 32.1.

I confesse , my meditations have , since that time , as *Moses* on the Mount ,<sup>b</sup> stayed long upon it ; and were it not that I justly feared my jarring notes would marre that taking harmony , I could yet winde up mine instrument a while longer ; but so divine an *Orpheus* could not but draw even the stony heart to follow : Doe then , what then you heard ; I will assure you , it is that which leads the way directly to the life eternal , in this my Text : Concerning which , if ye would now enquire of me , and aske me what it is , I must needs tell you , that its that , which sooner swallowes up our thoughts in wonder , then it can become capable of but a competent expression by our speech : its better knowne indeed by True fruition , then discourse : Therefore leaving that , let us now rather all pray , so to

to bee enabled all to feed upon the flesh ,  
and to drinke the bloud of Christ by faith,  
that in the issue , we may make sure of the  
full fruition of the same ; and in the end of  
all things, obtaine infallibly the <sup>c</sup> end of all  
our faith, even the salvation of our soules ;  
and this through the alone merits and me-  
diation of the same Jesus Christ the <sup>d</sup> righ-  
teous, who hath risen from the dead, is <sup>e</sup> as-  
cended up into Heaven , there to <sup>f</sup> prepare  
those eternall mansions of blisse, promised  
to all that cleave unto him by a true , effe-  
ctuall , and lively faith , even for ever and  
ever. Unto him, with thee,O righteous Fa-  
ther, and thy blessed incomprehensible Spi-  
rit, our God in Unity, our God in Trinity,  
be all honour, and praise, thanksgiving, im-  
mortality, dominion , salvation , and  
glory in the <sup>g</sup> Church,through-  
out all ages,world with-  
out end. Amen.

c 1 Pet.1.9.

d 1 Job.2.1.

e Eph.4.8,9.

f Job.14.3.

g Eph.3.21.

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F I N I S.